

“HE IS THY LORD
AND
WORSHIP THOU HIM”

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Author of “THE GREATEST THING IN THE UNIVERSE,”
“ACRES OF RUBIES,” and
“TYPES AND MYSTERIES IN THE GOSPEL OF JOHN.”



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THIS BOOK IS LOVINGLY DEDICATED TO

MY SON

LE BARON W. KINNEY, JR.

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P R E F A C E

THE plan of this book is to present the LORD Jesus Christ first, and then after the reader has been drawn to Him with thoughts of Himself and His glories, to present Him as the Object of worship, through a study of worship as we find it in the Word of God. It is through considering Him that we are led to worship Him.

We were surprised and delighted to find such evident design in the manner in which the subject is unfolded in the Old Testament, and then to find the same design or plan repeated in the New Testament.

Considering the importance of this subject very little seems to have been written about it through the centuries excepting in the Word of God. The time is drawing near when the importance of worship, and whom we shall worship, is to be forced upon men on earth, and the time is near also when our chief occupation in heaven shall be to worship God. The Holy Spirit no doubt is drawing many in the Church to consider this subject more in these last days. Satan will soon have his "man of sin" here, the "antichrist" who will demand that all men worship him and Satan through him. It will be a matter of life and death. Death will be the punishment for those who will not worship Satan, but eternal death to those who do worship him. Man reaches the lowest depths when he worships Satan and the highest glory when he worships God.

If we meet some reader in heaven who will tell us that he was helped in some measure by reading this book we shall feel well repaid. May God bless these meditations on His Word to His glory.

—L. W. K.

CHAPTER ONE

HE IS THE SAME LORD JESUS

THE disciples were standing on the mount, looking steadfastly toward heaven, as the LORD Jesus went up from them and finally disappeared. What were the thoughts and questions that filled their hearts? We can judge somewhat as to these by the words of the two angels which were spoken to comfort them and to answer these questions that were arising in their troubled minds. "Would they ever see Him again: if so, would He be so changed to them that He would not be the same humble, approachable, lovely One? Would He be the very same LORD Jesus?" The words of the angels appear to be chosen to answer such thoughts, and impress us as being studied and emphatic. They might have said, "He is coming again," or "You will see Him again." Then some might have said, "This means that we shall see Him at death." The angels said, "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1: 11).

How sad it is to hear ministers of the gospel use this text to teach that we should not be looking for the LORD to come! These disciples were not looking for the LORD to return then. They were filled with sorrow at the thought that He had gone. The angels did not rebuke them for looking for His return, but comforted them with the truth that He *is coming again.* We once heard a modernist preach on this text. He used only the first part, "Why stand ye gazing?" Then

he added the words, "Go to work." "Why stand ye gazing? Go to work." How he scolded the people for looking for the LORD to come again! We have known many Christians who look for the LORD to return but we have never seen one who stood gazing into the sky. Those who are expecting the LORD to return at any moment are the Christians who are doing most for Him. They do not need to be urged to be busy for Him. Just help them to understand this truth so that they long for Him to come until their hearts burn within them for the LORD Himself, and the urging to work will not be necessary. But this cry, "Ye are idle," is an old one. The Jews down in Egypt were doing more than all the Egyptians, but Pharaoh cried, "Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the LORD." Work, religious work, is magnified today, and worship, or love to Him, is often minimized.

We remember hearing an old man who had left his home in Europe as a young man telling how his mother, whom he never saw again, watched him go out of sight, and he could imagine that she still stood there long after he had disappeared, her heart filled with grief. Let us suppose now that two angels had come to her and said, "Why do you stand gazing down the road? This same boy shall return to you again, down the same road as you have seen him go." Would she not have gone about her work with a light heart? But suppose the angels had said, "Why do you stand gazing? Go to work." Would this have lightened her burden or given her courage to work? Unbelievers do not seem to realize how we love our LORD Jesus and long to see Him. Beloved, He is the same LORD Jesus, and He is coming again.

He is the same One who has been revealed to us through the Word of God. How did we come to know

Him so well? Our knowledge of Him is not like the knowledge we have of other men who lived long ago and of whom we have read. It is not like the knowledge we have of the Apostles and other Bible men. The Holy Spirit has made our LORD Jesus so real to us as we have come to know Him through the Word that we feel that we know Him better than our dearest friends. He makes us to actually feel it when we have grieved Him. Our souls are thrilled with every new revelation of Him through His Word. We talk to Him and have sweet fellowship with Him in prayer. This knowledge we have of Him is a living thing; we are made to realize that in Him we live, and move, and have our being. We constantly realize a sense of His presence within us, and this sense of His presence is stronger and fills the soul with joy as we devote ourselves more fully to Him. When we shall see Him we shall realize that He is the same LORD Jesus whom we have learned to love and worship, the same One who lived in such precious fellowship with His disciples when He was here on earth.

After our LORD had gone to glory John was inspired to sum up this wonderful experience in the following words, "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). John no doubt had His whole life in mind, including the time when he saw Him in glory on the mount of transfiguration, when His glory shone out so brightly. But John refers also to the glory that could be known through His "grace and truth." We do not often stop to consider it, but only God could manifest the grace of God, and only He who is Himself the True God could reveal Himself as THE TRUTH. John knew that the knowledge which he and the disciples had of Him was a supernatural thing. He knew that His very meekness and humility

was far beyond and above anything that had ever been manifested by man. When men try to be meek or humble, then pride comes in and they are often proud of their humility! But back of the meekness and humility of the LORD Jesus there was infinite majesty. No human being had ever before manifested such meekness and majesty, combined with purity and humility. Men cannot manifest outwardly what they do not have inwardly.

Is it not remarkable that the Deity of our LORD was made known to His disciples in those times when He appeared most humble? In another place John spoke of the life of our LORD in words which seem to express his solemn wonder at the very thought that he had seen Him, touched Him, the very Word of God Himself! In His every act he saw God. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (1 John 1:1). Note the use of the word "that" here. It is like the same word used in our English Bibles to speak of Him and the mystery of His birth. "That Holy Thing which shall be born of thee shall be called the Son of God" (Luke 1:35). These words, "That Holy Thing," speak in a wonderful way of the mystery of the indefinable Deity. Day by day the disciples beheld our LORD Jesus, the meek and lowly One, as "that which was from the beginning," God manifest in the flesh. He never found it necessary to change His lovely approachable manner in order to manifest His Deity. Now He sits at the right hand of God in heaven, still a Man, yet God. When He was here, unbelieving men thought it difficult to believe that He was God. If they could see Him now as He sits there in glory, with all power given unto Him in heaven and earth, the difficulty would be in ability to

realize that this One is Man. But He is the same yesterday, today and forever.

When our LORD said to Philip, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father," He did not refer merely to the transfiguration. His Deity could be known by those who saw Him in His everyday walk. The enlightening power of the Holy Spirit was all that was needed. That same power enables us to know Him. The wise men bowed and worshipped Him as a Babe, long before He wrought His first miracle at Cana and manifested forth His glory. We are comforted as we meditate upon Him as He is revealed to us in the Word and behold His Deity shining out in His humility. Then let us not forget that He is now the very same LORD Jesus.

Only God could offer to satisfy the needs of the human heart with Himself, as the LORD Jesus did when He said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." But notice that it is as the meek and lowly One that He is able to give this soul-rest, for He adds, "for I am meek and lowly in heart, and ye shall find rest unto your souls" (Matt. 11: 29). (Let us not misquote this verse, as so many do, and say, "All ye that are *weary* and heavy laden." He was no doubt referring to the type of the Sabbath which pictured rest in Him. Men could not *labor*, nor bear a burden on the Sabbath days, but it would be no sin to *weary* from work done on the day before. So many still labor for their salvation when they should rest it all on Him). No doubt that which will astonish us most of all when we see Him in glory and majesty, will be His meekness and lowliness in heart. This attribute of humility in such an One will be profound, and precious beyond all that we shall be able to fully comprehend or appreciate. Surely

here is the grace of God manifested, for we see God through His grace. This is God come out to us, or revealed.

To know Him as meek and lowly in heart does not cause us to lose our reverence for Him, quite the opposite, for there is something about Him as He is revealed to us by the Holy Spirit, so much of the glory of His Deity shining through, that we are compelled to bow and worship Him. This is one of the great "I AM'S" of our glorious LORD Jesus, "I AM meek and lowly in heart." Just think what it will mean for you and me, dear reader, to bow before Him in His very presence and realize that this One is the Creator of all things, and then to note that He is still *meek and lowly in heart!*

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Let us try to imagine the scene at the Last Supper. This Lowly One reclines there with His disciples, who are all from the most humble walks of life. He calmly speaks to them, but with the authority of the King of kings. He appoints them rulers over Israel, that is, the future nation of Israel that is not to be in existence until some two thousand years later! Listen to His words spoken quietly to those fishermen, "Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22: 28-30). When we consider the quiet manner, the absence of all ostentation, in which He must have spoken these words and then remember that heaven and earth can pass away more easily than that one of His words should fail, we realize how majesty and meekness were mingled here. When the LORD Jesus comes again all this shall be fulfilled. He will be the same LORD Jesus, but He shall reign over all the earth, and His

disciples, those same humble fishermen but glorified and in their resurrection bodies, shall reign over the twelve tribes of Israel. He will keep this promise to them. How startled those disciples might have been had they realized how He was calmly taking account of these two thousand years as if they were a matter of days! They might have realized His Deity and majesty more clearly.

But notice too how He manifested His grace, or unmerited favor, at this same supper. After He had appointed them a kingdom He turned to Peter and said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." He knew that Peter would sin, and deny Him, but He appointed a reward for Peter in spite of that, knowing too that Peter would be restored. This Shepherd never loses a sheep. Here was grace, and such grace as only He could show. But His righteousness was vindicated at the cross. He knew that He would bear all the punishment that was due to Peter.

The LORD had known away back in eternity just what Peter would do, and He planned to die for him and restore him. Looking forward to all this He told His disciples of the coming glories. Just so it is with us. He knew about our sins, and planned to come and die for us even long before we had sinned. He has planned our rewards too, which He will give for every act that is to His glory. How He must have *loved* us to have planned all this while we were yet sinners. What a wonderful word that is in Romans 5:8: "While we were *yet sinners*." "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

So we see that our LORD Jesus exercised all the grace of God with all the authority of God, for only

God Himself could promise to sinful men that He would prepare mansions for them in heaven. These promises prove too that He had provided a way to wash away all their sins. Then it was grace, *God's* grace, that was manifested when He said to a poor sinful woman, "Neither do I condemn thee: go, and sin no more;" and to a leper, "I will; be thou clean." There was authority and power in His words, for the leper was made clean. He referred to His miracle of healing a helpless palsied man as a proof of His authority that, "The Son of Man hath power on earth to forgive sins." Blessed power this! It speaks of His Deity, for only God could forgive sins against God. It is no wonder then that John said, "We beheld His glory . . . full of grace and truth."

Our LORD Jesus rose from the dead with a real body, the same body in which He walked upon this earth. He called it a body of flesh and bones. Is He even now the same LORD Jesus? Let us look into that last book of the Bible, The Book of the Revelation, where we behold our LORD in glory, receiving equal honors with the Father. Here the throne of God is called "the throne of God and of the Lamb." We are reminded at the beginning of this book that He is indeed the same Man, Christ Jesus, receiving everything as Man, from the Father, for we read that this book is "The Revelation of Jesus Christ, which God gave unto Him." He has not left His humanity, He is still Man, yet God. Again we are assured in the book of Hebrews that He is the same LORD Jesus who was moved with compassion for the sick and infirm when He was on earth. "Seeing then that we have a Great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feelings of our infirmities; but was in all points

tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4: 14-16). He is the same gracious One. He desires that we should know it and come boldly unto Him as those who believe it.

His throne is the "Throne of grace," God's grace. Satan seems to try to keep us away from that throne when we sin. God would have us come at once without delay and confess those sins. He will never tire of forgiving. We may become discouraged at coming so many times but, "He shall not fail nor be discouraged" (Isa. 42: 4). He said that we should not only forgive seven times a day, but even until seventy times seven, and will He do less? We may even ask, Does He do less? But there must be no thought of our meriting forgiveness by our deeds. He loved us before the world began. "Who hath loved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1: 9).

It is His purpose that His children should live holy lives, and He who has begun a good work in us will perform it. He will not forsake one of His own until He has glorified them and given them an eternal dwelling around His throne. He is pleased with the righteous acts of His children (see Mark 10: 21), and He is grieved when they sin, but He never forsakes His own.

There seems to be a thought in the minds of some that the Lord Jesus will leave His humanity, and cease to be Man at some time in the distant future, that He will disappear into the Deity. It is a dreadful thought and without any foundation in the Scripture. Strange as it may seem, this doctrine has been

attached to the following verses which teach just the very opposite: "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. . . . And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1 Cor. 15: 24-28). If it were true, as one writer says, that "the humanity of our Lord is not unto eternity," then how could He be, as the Scripture says, "The same, yesterday, today and for ever?" When this time comes, which is called "the end" in the above scripture, then He, the Son, is to be subject unto the Father. Many have stumbled over this passage, but it seems to us to be very precious. It teaches that He shall *never* leave His humanity. The type of the bond-servant in Israel seems to be a picture of this very time. The Lord Jesus is the Servant of Jehovah (whilst He is also Jehovah). In the type, the servant served for six years, and then was free; but he then came to the point where he must choose between leaving his wife and the children that had been born during the years of his service, for these were considered as a present that had been given to him by his master, or, he could stay and be a servant for ever. "And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl; and he shall serve him for ever" (Exod. 21: 5, 6). So we believe it will be with our Great Lover who has received His Bride from His Father. He shall choose, first from love to the Father, and then out of love to His Bride, to be subject unto the Father. No one else, no created

being, could have any right to *choose* to be subject, for created beings have no choice in this matter, they *must* be subject to God. Another scripture we believe points to this time. It is the great "Mystery" of Ephesians: "For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church." We call attention to the words, "Shall a man leave his father and his mother." We do not mean to infer that the Son of God can ever leave His Deity—that would be impossible—but this passage is meant to picture to some extent the fact of the eternal union of the Son of God with humanity and with His Church, as well as His great love for His own. It refers to the Adam and Eve type mentioned in Gen. 2:24, which pictures first how He left His home in glory and came down here to become Man, and His oneness with His Bride, the Church. But when the whole truth about His Bride is unfolded we have learned that there is a long period between the time when He "was made flesh" and the time when He shall receive His Bride complete in her glorified state.

This scene described as "when He shall have put down all rule" and when the Son also Himself is to be subject, is long after He has received His Bride. It therefore answers to the time in the other type when the servant had served six years, and in the seventh year, or a full week of years, shall choose to be subject because of his love for his master and love for his wife. It is called "the end," but that will only mark one glorious event in the long eternity to come. We shall then have new powers so that we shall be able to appreciate more fully what this wonderful new manifestation of His eternal love shall mean. Until that time and forever after we have His precious

promise contained in those words, "He hath said, I will never leave thee, nor forsake thee." He is the same for time and eternity.

We close with a quotation from that eloquent man of God, Dr. Alexander Maclaren. "Nor will the change for us, from earth to the closer communion of the heavens, bring us into contact with a changed Christ. It will be but like the experience of a man starting from the outermost verge of the solar system, where that giant planet welters away out in the darkness and cold, and traveling inwards ever nearer and nearer to the central light, the warmth becoming more fervent, the radiance becoming more wondrous, as he draws nearer and nearer to the greatness which he divined when he was far away, and which he knows better when he is close to it. It will be the same Christ, the Mediator, the Revealer, in heaven as on earth, whom we here dimly saw and knew to be the Sun of our souls through the clouds and mists of earth. That radiant and eternal sameness will consist with continual variety, and an endless streaming forth of new lustres and new powers. But through all the growing proximity and illumination of the heavens it will be the same Lord Jesus that we knew upon earth; still the Friend and the Lover of our souls.

"So, dear friends, if you and I have Him for our very own, then we do not need to fear change, for change will be progress; nor loss, for loss will be gain; nor the storm of life, which will drive us to His breast; nor the solitude of death, for our Shepherd will be with us there. He will be 'the same for ever'; though we shall know Him more deeply; even as we shall be the same, though 'changed from glory to glory'. If we have Him, we may be sure of a heaven in which the sunny hours of its unending day will be filled with the fruition of ever new glories from the

same Christ who, for earth and Heaven, is 'the same yesterday, and today, and for ever.' ”

“I am so glad our LORD has never changed,
That He is just the same
As when He walked this earth, and to His arms
The little children came.

“The same dear tender LORD who, pitying, fed
The hungry multitude,
And who, for love of us, hung on a cross
And shed His precious blood.

“Though wondrous ivory palaces are His,
And glory without end,
I am remembering that once He wept
When death came to His friend.

“And so I need not be afraid, nor find
It strange in that Far Place,
For it will just be home to me when I)
Behold His blessed face!”

—MARTHA SNELL NICHOLSON,
in “*Wings and Sky.*”

CHAPTER TWO

HOW GREAT IS HIS BEAUTY!

"Thou art fairer than the children of men" (Ps. 45: 2).

"HOW GREAT IS HIS BEAUTY" (Zech. 9: 17).

"THINE EYES SHALL BEHOLD THE KING IN HIS BEAUTY" (Isa. 33: 17).

THE same Hebrew word is used in the above passages to speak of *His beauty*, though in the first passage the word is rendered "Fairer" in English. In the original Hebrew there is an unusual doubling of the word for emphasis. It might be translated, "Beautiful, beautiful art Thou." It has been suggested that a word has been coined here to speak of a beauty which does not exist anywhere else but in Him.

"HIS BEAUTY," what a heart-warming subject for the Christian!

We who know what it is to behold some of His glory in the mirror (2 Cor. 3: 18) of His Word with the help of the Holy Spirit, realize how impossible it would be to describe fully with the words of men or angels the beauty of our LORD Jesus Christ. Eternity will not be sufficient to reveal it all. Throughout the long ages we shall see that there is infinitely more to be revealed.

Oh, how we long to see Him whom our souls love! To see His face, that wonderful face of our LORD Jesus Christ! Has the reader ever wondered just how He will appear to us? We have no picture of our Lord, and it is unfortunate that men have made one which they have agreed to call the accepted depiction of Him. There are five early paintings of Him, and

they are all different. No artist pictured Him in His time. Such pictures are really those of another man. How they must grieve Him! How impossible it would be to make a picture of a man whom we never saw that would be at all satisfactory to him or to those who really loved him. It would not be the same person.

Besides lacking those distinguishing features which are different in every man, another thing is missing in the pictures of the Lord Jesus—the glory, the same glory that can be seen in the faces of many of His followers. It is the same glory that comes to believers now through beholding His glory in His Word. “But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory” (2 Cor. 3:18). If we are being changed by beholding Him in the Word then surely that glory light must have been in His face during His life on earth. But while we do see it in the happy faces of many Christians, even those who have been called to go through great sorrows, yet the artists have left it out of what they choose to call the picture of our LORD.

The heathen have noticed the happy faces of missionaries and have longed for the same peace and joy they have seen reflected there. We read not long ago that a heathen woman had noticed the shining faces of the missionary women who lived near her, and had decided to secure a place as a servant to the missionary in order that she might learn the secret of the shining face.

The verse quoted from 2 Cor. 3:18 tells us how this shining face comes to the believer, by beholding the glory of the LORD as it is revealed in His Word. Then the verses just before this speak of the face of Moses shining after he had talked with God, so that Moses was compelled to cover his face with a veil.

This glory was done away, but the glory that is given to the believer is abiding. We do not mean that the face of the LORD Jesus shone so that men could not behold Him, as with Moses' face. Our LORD Jesus hid His glory, but surely there would have been some of the glory light, such as we see in believers now.

It is better not to try to picture men whom we have never seen. How surprised and displeased the Old Testament Prophets might be if they were to look at such imaginary pictures of themselves as those we see in well-known works of art! But who could do justice to the face of our LORD Jesus, even if the painter were a great artist and had seen His face?

But we can delight in what God has said about His face in the Word of God. The first mention of the face of the LORD is found in that awful wail of Cain, the murderer: "And Cain said unto the LORD, My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the earth; and from *Thy face* shall I be hid" (Gen. 4: 13, 14). Then the last mention of His face seems meant to be considered with this in order that we may see the opposite in blessing. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; *and they shall see His face*; and His Name shall be in their foreheads" (Rev. 22: 3, 4). His Name in their foreheads is an opposite to the *mark* which God put upon Cain. Then, Cain *went out*, but of the saved we read that they "shall go no more out" (Rev. 3: 12). Blessed mark! Blessed eternal presence and fellowship! *Praise be to His holy Name!*

Christians might well be called "a people who are seeking His face." We behold His face in the mirror of the Word of God, but we are ever seeking to see Him and longing to be in His immediate pres-

ence. David gave thanks at the bringing up of the ark of God; he said, "Seek the LORD and His strength, seek His face continually" (1 Chron. 16: 11). We shall never be satisfied until that desire to see Him is fully granted. How precious then is the promise: "*And they shall see His face.*" This longing in the hearts of Christians is clearly shown in our hymns about the coming of the LORD Jesus. The Psalmist mentions it: "As for me, I will behold Thy face in righteousness: I shall be satisfied when I awake with Thy likeness" (Ps. 17: 15).

In many of the scriptures we find the teaching that we shall be changed by beholding Him. "They looked unto Him, and were lightened: and their faces were not ashamed" (Ps. 34: 5). The Jews translate this: "They looked unto Him, and were radiant, and their faces were not abashed." Young's "Literal Translation" reads, "They looked expectantly unto Him, and they became bright." But as we are drawn we realize a sense of being drawn. Many of us know what the words mean, "When Thou saidst, Seek ye My face; *my heart said unto Thee, Thy face, LORD, will I seek*" (Ps. 27: 8). Do not our hearts respond to this thought now as we consider Him?

Looking further for mention of His face in the Word we find that it is mentioned several times in the New Testament, but there are only three passages that seem to refer to the appearance of His face. The first of these three is in Matthew, where we read of His transfiguration: "And He was transfigured before them: and His face did shine as the sun, and His raiment was white as the light" (Matt. 17: 2). Then there seems to be a reference to a stedfast look that was manifest in His face in the following passage: "*And it came to pass, when the time was come that He should be received up, He stedfastly set His face to go*

to Jerusalem . . . and they did not receive Him, because His face was as though He would go to Jerusalem" (Luke 9: 51-53). The third and last reference is: "And His face was as it were the sun" (Rev. 10: 1). We have thought of the words in John 1: 14 as referring to the glory that was seen in all His works and character, but it no doubt does also refer to His appearance: "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." We have mentioned in another place that we believe that it may have been the fact that the soldiers who struck Him in the face were inwardly shrinking from His majesty that made them want to blindfold Him.

"And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it that smote Thee?" (Luke 22: 64). The outward reason was that they thought that they could blind Him, but there may have been a desire also to hide His face so that they might not see it. It is quite evident that they were more bold after He was blindfolded: "Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands" (Matt. 26: 67).

After looking at all the references to His face we find that about the only thing that is revealed about His appearance is that His face is glorious, it is beautiful. The gospel is called, "The gospel of the glory." "According to the gospel of the glory of the blessed God" (1 Tim. 1: 11, *R.V.*). Glory is connected with light in Scripture so many times that when we think of glory we remember the light that shone about Him, which in one instance was said to have been above the brightness of the mid-day sun. In this world things shine when they merely reflect light, but the glory of

the LORD Jesus speaks of His intrinsic worth. His glory now shines in us and upon us through the gospel: "That the light of the glorious gospel of Christ, who is the image of God, should dawn upon them" (2 Cor. 4:4, *R.V.*). "For God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (*R.V.*). It is there that God hath chosen to cause His light to shine out. It shines from Him and fills the believer with glory. When we shall be in His presence this glory shall make us to shine "like the brightness of the firmament and as the stars for ever and ever." His face is the face of our dearest Friend, the One who loves us. He is the One "whom having not seen ye love."

His Head

We have considered the passages which speak of His face, now let us meditate upon those scriptures which speak of *His head*. Thousands of believers have lingered over the description of our blessed LORD Jesus in the Song of Solomon, chapter five. There we read that "His head is as most fine gold." This no doubt speaks of His worth and kingly dignity. Nebuchadnezzar the King of Babylon was represented by the head of gold in the image which Daniel saw, because he was a greater king than those who were to follow him. But let us follow that blessed head of our LORD Jesus through the Gospels, and see how He was valued while He was here on earth. We read in Matt. 8:20 that He had "not where to lay His head." He who numbers the very hairs of our heads, and told us about it as a mark of His love to us, had not where to lay His precious head! He, like some of His followers, "had no certain dwelling-place." The

Creator of Heaven and earth, the joy of all creation, and *no place to lay His head!*

Once when He was in Bethany in the house of Simon the leper, "there came unto Him a woman having an alabaster box of *very precious* ointment, and poured it on His head."

I am glad that was "*very precious ointment*," and I am sure the heart of every true believer will say, Amen; but they murmured: "To what purpose was this waste?" They hurt my Lord with those words. Then we read that later a crown of thorns was placed upon His head. They wrote His accusation and placed it over His head. But the last movement He made for you and me on the cross was when He bowed His head and gave up His spirit. Then, after He had died, loving hands put a napkin about His head and they laid Him in a tomb. But next we learn that the same head upon which came the ointment of devotion, the thorns of cruel mockery and the blows of hatred, the napkin of pity and tender thoughtfulness, is to be crowned with many crowns: "*And on His head many crowns*" (Rev. 19:12). Oh, how majestic, how wonderful and glorious is the head of our beloved LORD Jesus as we shall see Him when He comes! Yes, beloved, "thine eyes shall see the King in His beauty." Then, as we behold Him, we shall remember the scriptures we have considered above and think of all He has done for us. Surely His head should be very precious to us.

His Hands

The first mention of His hands in Scripture is in Genesis 49:24, "The hands of the Mighty God of Jacob: from thence is the Shepherd, the Stone of Israel;" and again we read, "The heavens are the works of Thine hands" (Heb. 1:10). But now let us

follow those hands through the Gospels and we shall see that the same power that was in them to create worlds is there shown to be used in blessing and healing the poor and helpless. Behold, then, how He *touched* the leper and said, "I will; be thou clean;" and of Peter's wife's mother who lay sick of a fever we read, "He *touched* her hand and the fever left her." Of the blind man, "He put His hands upon his eyes and he was restored." He took little children up in His arms and "put His *hands* upon them and blessed them." But upon the cross they pierced those blessed hands! You see, He was taking our place then, and our sins are often called "the works of our hands." This cruel nailing of His hands to the cross spoke loudly of the evil works of our hands. Our hands deserved that treatment. Very literally He took our place; "He bare our sins in His own body on the tree." Then after His resurrection He said to His disciples, "Behold My *hands* and My feet, that it is I Myself." Those scars remain in His risen body, no doubt to remind us of His suffering for us. They remind us too that the debt which we owed to God for our sins is now *all paid*. Praise be to His glorious Name! I shall see those blessed hands some day—the hands that were pierced for me!

He knew that those hands and feet, showing the nail-prints, would be a precious sight for His disciples, and that this would increase their love for Him. Beloved, do you not long to *see* those hands that were pierced for you? John *felt* the *touch* of His nail-pierced hand as he fell at His feet. John said, "And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen, and have the keys of hell and of death" (Rev. 1: 17, 18).

We know that the caress of a mother's hand is precious, but to feel the loving touch of the hand that was pierced for me, and to hear His voice, as John did, saying, "Fear not," that would be a joy we shall be better able to appreciate when we are with Him in glory.

There is one precious last mention of His hands before His death. "Jesus knowing that the Father had given all things into His *hands*, and that He was come from God, and went to God" (John 13:3). These words of introduction to the story of how He washed the disciples' feet, call attention to the fact that He knew that all things had been given into the power of those *hands*, even then, before His death. He had all power from all eternity from His own Divine right, but now, as Man, He was *given* all power. His title "*The Son of Man*" is one that always pictures Him as having all power. So we are told that *knowing* that He had all power, power to create mansions for each of His disciples in a moment's time, or to do a million other things, *He chose to wash their feet*. Then having told us that those hands could do all things, the inspired writer directs our gaze to *every detail* of His movements. It is important to notice carefully when God tells little details. "He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Then He cometh to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but

also my hands and my head. Jesus saith to him, He this is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean. So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call Me Master and LORD: and ye say well; for so I am. If I then, your LORD and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13: 3-15).

It is quite clear that there is a deep spiritual meaning in this act of our Lord Jesus, which may be seen from His words, "What I do thou knowest not now." Then the words, "He that is washed needeth not save to wash his feet, but is clean every whit," could not mean that this act made their bodies clean all over, so there must have been the spiritual meaning that they were thoroughly cleansed. The feet are a symbol of the walk, or life, in many scriptures. Judas, He told them, was not clean. Judas was never a true believer, he was never saved. This washing, we believe, was *not* a picture of regeneration but of the "washing of water by the Word" (Eph. 5: 26). This is the constant cleansing which we need as Christians. After we are saved, our feet become defiled as we are in contact with the earth and the things of the earth. The priest in Israel was washed or bathed all over when he was taken into the priesthood, but this was not repeated, because it was a type of the "washing of regeneration" (Titus 3: 5). This is another Greek word for washing which means to bathe all over. But the priest did wash his feet ceremonially often after that, as he approached the Holy

Place. This was a type of our constant need of the "washing of water by the Word." The Word of God cleanses as we read it and apply it to our hearts. We cannot understand how, but we know it is true. During this same talk with His disciples He said, "Now ye are *clean through the Word which I have spoken unto you*" (John 15:3). Our LORD used two different Greek words for "wash" when He said, "He that is washed needeth not save to wash his feet." It might be translated, "He that is bathed needeth not save to wash his feet." Those who have been born again do not need to be born again every time they sin and repent. There is one bath of regeneration, but there are many washings of water by the Word.

Let us delight in the thought that He so loves us that He used those blessed hands to cleanse His own in this last act. It pictures what He is doing now for us through this age. We can find no stronger word to express this love of our Saviour than that word "so," in John 3:16: "God so loved." Let us learn the lesson too that it is very important that we should be clean, which is only possible through *His* cleansing. "If I wash thee not, thou hast no part with Me." It has often been noticed that He said "with Me" and not "in Me," and that He did not mean that the saved man who does not come for cleansing is lost. But no matter how this is read we know that He *will cleanse His own*. The believer who does not come at once for cleansing may be *out of fellowship*, but not lost. We believe that every Christian can look back over his life, and see that while his life has been far from perfect, yet ~~he~~ has been kept by the power of God from habitual sin. He has fallen, but he is always restored. He can see too the part God's Word has had in cleansing him. After we are born again there is always some change in the life. In some cases this is more

marked than in others, at least outwardly. Inwardly all are born again. Let us say to the reader that if he thinks he is a Christian and there has been no change in his life, no love for the things of God in his heart, no love for the Word of God, no change in his tastes for the things of the world, then we would advise that he come again to Him as a lost sinner and confess all to Him. Then take the Word of God from such passages as John 3:16; John 5:24; Acts 13:38, 39 and Romans 10:9, 10, and enter into the truth taught there so that he may boldly say, "I *know* from the Word of God that *I am* saved, and saved for eternity; I shall never perish."

Remember then, beloved, how those blessed hands were last employed in cleansing; linger lovingly over the details of that last act of love for us.

There is one other notice of His hand at the last supper. Our Lord had told the disciples that one of them would betray Him. Then to John He made known who it was. In Matthew we read that He said, "He that dippeth his hand with Me in the dish, the same shall betray Me." In John we read, "He it is to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon" (John 13:26). It looks to us as though Judas had first crowded his hand into the dish beside the hand of our LORD, and then the LORD, when He had dipped the sop, gave it to Judas. Judas may have been crowding the hand of the LORD when He was preparing something to give to him. Judas took the sop and no doubt ate it. This act of love from the LORD should have appealed to Judas; but he hardened his heart, and we read that, "*After the sop* Satan entered into him." Our LORD Jesus still follows men with His love up to the very last. There was no more hope for Judas. Our LORD

said that, "It had been better for that man if he had never been born" (Matt. 26: 24).

Will Judas ever forget the touch of that hand? If the reader is not saved, we beseech him now, do not crowd out the Saviour's love; it were better never to have been born. But we *have* been born, and men must face eternity either in heaven or in hell.

His Feet

The LORD appeared to Abraham. "And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him." Abraham said, "Let a little water, I pray you, be fetched, and wash your feet" (Gen. 18: 4). Did Abraham himself wash the feet of the LORD, or did one of Abraham's servants? It was very likely Abraham who had this great privilege. Abraham made light of his offer of hospitality by saying "a *little* water," and in suggesting that it "be *fetched*." This according to custom was often followed by the host himself serving. Abraham had at least three hundred and eighteen servants (Gen. 14: 14), and Sarah had many servants, but "Abraham ran unto the herd, and fetched a calf." He told Sarah to prepare the cakes. This was real hospitality. Our LORD delights to be entertained by those who love Him. He no doubt looked forward to the only other time where it is recorded that His feet were washed by human hands, when the woman of Bethany washed them with her tears. He knew too that He would one day wash the feet of His *disciples*.

But let us follow those blessed feet of our LORD through the Gospels. First we read that "Great multitudes came unto Him, having with them those that

were lame, blind, dumb, maimed and many others, and cast them down at Jesus' feet; *and He healed them all*" (Matt. 16: 30). Here is a place for the poor sin-sick of this dying world. If men would only come to Him, again it would be said, "And He healed them all." Can we find a better place than at the feet of the LORD Jesus? No man ever came there in vain. The woman with the issue of blood could tell how she was healed there at His feet, and many, many others, for "He healed all their sick." The Gadarene man who had been possessed of demons knew the blessedness of being healed and sitting at His feet, clothed and in his right mind. The woman of Bethany will remember in glory the blessedness of that experience when she washed His feet with her tears, and wiped them with the hairs of her head. For it was there that she heard those wonderful words from His lips, "Thy sins be forgiven thee."

Those who refuse now to bow at His feet for forgiveness will be found one day to be His enemies who will be under His feet: "For He must reign till He hath put all enemies under His feet" (1 Cor. 15: 25).

From the crown of His head to the sole of His foot we can believe He is altogether lovely. This is just the opposite from what God says of the sinner, of whom He says, "From the sole of the foot even to the crown of the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (Isa. 1: 6). But we have noticed that His head, His hands, His face, His feet, were all used to bless humanity. We heard a returned missionary from China say that he was struck with the statement he had heard from an American-Indian woman who was showing her needle-work. She said, "We Indians like to have everything we use to be beautiful." The missionary said he thought our LORD was like that too. Then

he went on to tell that the people among whom he had worked when making their shoes were in the habit of putting hours of work on the soles, or bottoms of their shoes, or sandals, to make them beautiful! It occurred to us how often we had noticed men and women dressed with the greatest care, in expensive clothing, but one part seemed to be neglected. As they walked a few feet ahead of us we could see at every step the bottoms of the shoes showing in a most ugly manner, and in sharp contrast with the rest of the fine clothing. Then we wondered if we shall wear shoes in heaven. White robes are mentioned. Perhaps there will be no need for shoes on our glorified feet in the New Jerusalem as we walk the streets of gold. Nothing can ever defile us anywhere we may be called to go. But if we should see the soles of the feet of our LORD Jesus and behold the nail-prints, that would indeed be precious to our hearts. We believe He still has those marks in His hands and His side which He showed to His disciples, and also the marks in His feet. Yes, He is altogether lovely. Do you not love to think of Him as He ascended into the glory, where He was before? The disciples listened with rapt attention as He spoke those last few words, ending with the word "earth," "And unto the uttermost part of the earth." "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight" (Acts 1:8, 9). What a thrilling sight to see this great Victor over death and over all the power of the enemy, over all the powers of earth, the natural laws of gravitation, and everything else that holds man down and draws away from heaven, ~~slowly~~, majestically, joyfully, ascending as Conqueror. But best of all He was their Conqueror, their Beloved. The last thing they would see clearly as He ascended must have been the soles of His feet

with the nail-prints in them. "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven: this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1: 10, 11). The same LORD Jesus, with the same nail-prints *shall* come. I shall see Him, Hallelujah!

His Voice

Next to seeing Him, we long most of all to hear His voice, as He shall speak to us. How wonderful must His voice have sounded in the ears of those who loved Him! Who has not longed to hear the words which delight our souls, just as they came from His lips through His marvelous voice? Take those words of His, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. 11: 28-30). We miss nothing of the sweetness of their meaning, because the blessed Holy Spirit has made them so precious to our souls, but would it not have been thrilling to have heard with what expression they were uttered? There must have been a beautiful charm about His voice, for it was the voice of God. When the officers were sent by the chief priests and Pharisees to take Him, they came back without Him, and the only answer they could give to the question, "Why have ye not brought Him?" was, "Never man spake like this Man" (John 7: 46).

There were those who were deaf to all the glory of the voice of the Son of God. It is significant that after He had gone to glory many of those unbelieving men, perhaps some of the very same ones who had heard His voice and turned from Him, heard the voice of a wicked man, and thought they discerned in it the voice of "a god." "And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the LORD smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. *But the Word of God grew and multiplied*" (Acts 12:22, 23). How significant is the addition of these last words!

The very first voice that is mentioned in Scripture is the "voice of the LORD God." After Adam and Eve had sinned we read that they "heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (Gen. 3:8-10). Think how those words about His voice must have grieved the great heart of God, for we read that sin "grieved Him at His heart" (Gen. 6:6). What a sad reception for the Son of God! (for we believe that it was He who walked in the garden). "*I heard thy voice in the garden, and I was afraid.*" It seems to us that He showed this grief and the hurt to His loving heart when He used the word "voice" the next time, saying, "Because thou hast hearkened unto *the voice of thy wife*, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it." Then later He said to Cain, "What hast thou done?

the *voice* of thy brother's blood crieth unto Me from the ground." The sons of Adam knew about the marvelous voice of God in the early days and it seems to us that there is a defiant rejection of all that that voice might have meant for the godly in the words of the wicked Lamech, when he said to his wives, "*Hear my voice*; ye wives of Lamech, hearken unto my speech."

The very fact that we who love our LORD Jesus are delighted with the prospect of hearing His voice is in itself a proof of the supernatural working of the Holy Spirit in our hearts. There is nothing in us by nature that would cause us to delight in Him. This supernatural power is beyond our comprehension. We read that John the Baptist was caused to leap for joy in the womb of his mother at the sound of the voice of Mary, before our LORD Jesus was born. "And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my LORD should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy" (Luke 1: 41-44). John the Baptist was "filled with the Holy Ghost, even from his mother's womb" (Luke 1: 15). Then over thirty years later John the Baptist spoke of his great joy in hearing the *voice* of the LORD Jesus. "But the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled" (John 3: 29). The Apostle Paul was told by Ananias that he had been chosen for three deep experiences in his own soul before he was to go out and preach. "The

God of our fathers hath chosen thee, that thou shouldst know His will, and see that Just One, and shouldest hear the voice of His mouth" (Acts 22: 14).

That same voice of the Son of God, which spoke so kindly and tenderly to sinful men when He was here shall one day raise the dead. "For the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 28-29).

Our LORD does have a precious way by which He speaks to us, even now, both to give life and to comfort. He says, "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10: 27). He speaks to us through His Holy Word and the Holy Spirit causes the miracle of the new birth to take place in us instantly, the moment we believe, or receive Him as our Saviour. It is the same power that was in His voice when He spoke to the storm and the raging sea and said, "Peace, be still. And the wind ceased, and there was a great calm" (Mark 4: 39). The effect of His voice is just as powerful when we hear it through the written Word as it is applied to our hearts by His Holy Spirit as if we could hear it as an audible voice. In this way it is possible for men to hear His voice today. It is possible too for men to turn away from that voice. "While it is said, Today if ye will hear His voice, harden not your hearts" (Heb. 3: 15). Would it not seem wise for each one who reads these lines to stop here and consider for a moment the question, "Am I listening to His voice in all things?" Then there is His voice calling us to constant fellowship with Him. Are we

occupied with the world and its things to such an extent that it is as if we had closed the door against Him? He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:21). What a gracious loving Saviour He is! "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:21).

The next time we shall hear His audible voice will be when He speaks from the clouds and calls us up to be with Him. "For the LORD Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air: and so shall we ever be with the LORD" (1 Thess. 4:16-18). Perhaps the first words we shall hear from His lips will be the words heard by John when he became a type of the Church and was caught up into that future heavenly scene, the words, "Come up hither" (Rev. 4:1). Then how wonderful it will be through the ages to come, to be able to hear His voice as He tells us of the things that we cannot now understand. How precious to hear Him speak our names and to listen to the gracious words that proceed from His mouth!

CHAPTER THREE

THE DEITY OF THE LORD JESUS CHRIST

THERE is one God. This one God is revealed to us in the Bible as existing in three Persons, the Father, Son, and Holy Spirit.

The first statement in God's Word teaches us much about God. "In the beginning God created the heaven and the earth." We learn from this that He is not a part of creation. He has power to create all things from nothing. He is a Person, who can plan and control all things. He must then have all knowledge and endless being. "It assumes the existence of God; for it is He who in the beginning creates. It assumes His eternity; for He is before all things: and as nothing comes from nothing, He must have always been. It implies His omnipotence; for He creates the universe of all things. It implies His absolute freedom; for He begins a new course of action. It implies His infinite wisdom; for a *kosmos*, an order of matter and mind, can only come from a Being of absolute intelligence. It implies His essential goodness; for the sole, Eternal, Almighty, All-wise, and All-sufficient Being has no reason, no motive, and no capacity for evil. It presumes Him to be beyond all limit of time and place; as He is before all time and place. This simple statement at the beginning of our Bibles denies atheism; for it assumes the Being of God. It denies polytheism, and, among its various forms, the doctrine of two eternal principles, the one good and the other evil; for it confesses the One Eternal Creator. It denies materialism; for it asserts the creation of matter. It denies pantheism; for it assumes the existence

of God before all things, and apart from them. It denies fatalism; for it involves the freedom of the Eternal Being." (Quoted from Dr. James G. Murphy's *Commentary on Genesis*. Dr. Murphy was professor of Hebrew at Belfast).

The word "God," from the Hebrew "Elohim," is what scholars have called a "uni-plural noun." It suggests the three Persons of the Deity that are mentioned in many Scriptures, by its plural form. The word does occur fifty-seven times in the singular but over three thousand times in the plural, in the Hebrew original of the Old Testament. Then the plural forms "us" and "our" in passages like the following, suggest the Trinity: "And God said, Let Us make man in Our image, after Our likeness." The singular and plural are mingled in the same sentences. "So God created man in His own image, in the image of God created He him" (Gen. 1: 26, 27). Here the word "God" is plural, but "His image" is singular. Some who do not like to believe in the Trinity have even said that this use of the plural number suggests that the early writers of Scripture believed in polytheism. On this point we quote from one of the best Hebrew scholars, Dr. James G. Murphy, to show that this is not true. "The plural of the Hebrew form is generally employed to denote the One God. The singular form, when applied to the true God, is naturally suggested by the prominent thought of His being the only One. The plural, when so applied, is generally accompanied with singular conjuncts, and conveys the predominant conception of a plurality in one God—a plurality which must be perfectly consistent with His being the only possible One of His kind. The explanations of this use of the plural, namely, that it is a relic of polytheism, that it indicates the association of angels with the One God in a common collective appellation,

and that it expresses the multiplicity of attributes subsisting in Him, are not satisfactory. All we can say is, that it indicates such a plurality in the only One God as makes His nature complete and creation possible. Such a plurality in unity must have dawned upon the mind of Adam. It is afterwards, we conceive, definitely revealed in the doctrine of the Father, the Son, and the Holy Spirit."

This first verse of our Bibles tells us, "In the beginning God (*Elohim*, plural) created the heaven and the earth." In the next verse we are told of an act of the Holy Spirit. He is said to act as if He were a Person, and were acting by His own will. "And the Spirit of God moved upon the face of the waters." Then in the next words we have a suggestion of the work of the Son of God, who is the Word of God. "And God said, Let there be light." The LORD Jesus is both the Word of God and the Light of the world. Light is not said to have been created, but it was called upon the scene where darkness had before prevailed. So in the very beginning of our Bibles we have the Trinity acting together as God, or Elohim.

Following on through the Scriptures we learn more about each Person of the Triune Being until we are given the names, "Father," "Son," and "Holy Spirit," in the New Testament. In Matthew 28:19 we read the words, "Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." But note that this is not the names, but the "name." It is one Name. This is the greatest revelation of the ONE God through His Name. 

We may learn a lesson too in the unity of the Trinity by the fact that the great Name "Jehovah," as other Names of Deity, may be applied to either the Father, the Son, or the Holy Spirit. In Jeremiah 23:5, 6 the One who is called a "Branch of David,"

and also "the King of the Jews," is called "Jehovah our Righteousness." "And this is His Name whereby He shall be called, The LORD our Righteousness." (The word "LORD" is "Jehovah" in the original.) We know that the Father *sent* His Son, the LORD Jesus, into the world, but we find that the One who was "*sent*" is called "Jehovah" and also the One who "*sends*" Him. Note this carefully in the following passages. "Come ye near unto Me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I: and now the LORD God and His Spirit, hath *sent* Me. Thus saith the LORD, thy Redeemer, the Holy One of Israel: *I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go*" (Isa. 48: 16, 17). Here the LORD (or Jehovah) is the Redeemer and He speaks of being *sent*. Again we read, "For thus saith the LORD of Hosts: After the glory hath He *sent* Me unto the nations which spoiled you" (Zech. 2: 8). Here the "LORD of Hosts" is the One speaking, and He says that He has been *sent*. If Jehovah of Hosts has been "*sent*," then we shall want to know who has sent Him. This we find in the next verse: "And ye shall know that Jehovah of Hosts hath *sent* Me." The One who *sends* is also called by the Name, "Jehovah of Hosts." "Sing and rejoice, O daughter of Zion: for, lo, I come, and *I will dwell in the midst of thee*, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be My people: and I will dwell in the midst of thee, and thou ~~shalt~~ know that the LORD of Hosts hath *sent* Me unto thee" (Zech. 2: 11). Here we see that the One who comes to dwell in the midst of His people is "the LORD" (or Jehovah, in the Hebrew original), and the One who sent Him is also called by that Name. The Name, "Jehovah," is applied to both the Father

and the Son in many passages. Note the two Persons in the following passage: "Thus saith the LORD the King of Israel, and His Redeemer the LORD of Hosts; I am the First, and I am the Last; and beside Me there is no God" (Isa. 44: 6).

There are, too, passages that may be compared to show that the Holy Spirit also is sometimes represented by the Name "Jehovah," for God is ONE. It was the LORD, as the "Spirit of the LORD," who led the people of Israel through the wilderness. It was also said to have been "Jehovah" who led them. "So the LORD (Jehovah) alone did lead him, and there was no strange god with him" (Deut. 32: 12). "That led them through the deep, as an horse in the wilderness, that they should not stumble. As a beast goeth down to the valley, the Spirit of the LORD caused him to rest: so Thou didst lead Thy people, to make Thyself a glorious Name" (Isa. 63: 14). It was the LORD who promised to dwell in His people (2 Cor. 2: 15-18), but it is the Spirit of the LORD who dwells now in the Church. Stephen charged the Jews who had been rejecting God in the past, as always having resisted the Holy Ghost. "Ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7: 51). At that time they were resisting the Holy Spirit and God the Father, in rejecting the Son of God.

If the reader still has any doubts that the LORD Jesus is the Jehovah of the Old Testament, that He shares that Name with the Father as very God, then let him compare John 12: 40, 41 with the sixth chapter of Isaiah, and note that John refers to Isaiah six, and that the word "LORD" in Isaiah is "Jehovah" in the original Hebrew. Then read where Paul declares that the people in the wilderness tempted "Christ", (1 Cor. 9: 10) when they were destroyed with the serpents. Then note whom they were tempting, as it is

related in Numbers 21:9. Again, the words, "They shall look on Him whom they have pierced," are applied to the LORD Jesus in John 19:34-37, but when we examine the scripture referred to here we see that it refers to "The LORD," or "Jehovah," as the One who was to be pierced (See Zech. 12:7-10).

Some who deny the full Deity of the LORD Jesus tell us that in the original Greek of the New Testament our 'LORD Jesus is called "*a god*," and not "*the God*," because they say the article (the word "the") is never found before the word "God" where the LORD Jesus is mentioned. In the original Greek the article *is* used before the word "God" when it refers to the LORD Jesus in the following passage: "Thomas answered and said unto Him, My LORD, and my God" (John 20:28). The LORD approved of the confession of Thomas. Then the article *is not* always used before the word "God" when the text is speaking of God the Father. Examples of this are as follows: "There was a man sent from God" (John 1:6), and, "But as many as received Him, to them gave He power to become the sons of God" (John 1:12), and, "No man hath seen God at any time" (John 1:18). The article "the" does not appear before the word "God" in any of these passages. According to these people we would be asked to believe that the God whom no one hath seen at any time is "*a god*," and not "*The God*," because there is no article before the word "God" here! These followers of Mr. Rutherford and their founder Mr. Russell, do not believe in the full Deity of the LORD Jesus Christ. They say too that His soul ceased to exist when He died! They do not believe that His body was raised from the dead! Their consciences are so tender that they cannot salute the flag of their country, but they can deny the Deity of the LORD Jesus Christ!

Our LORD Jesus bears all the other Names of God. He is called "The Everlasting Father," or "The Father of Eternity," in Isaiah 9:6. This is a passage which, as every one admits, refers to the LORD Jesus. We are asked to put our trust in Him as God. He is said to be the Creator. He could not be a created Being for, "Without Him was not anything made that was made;" this would include everything, and He could not create Himself. He was *before* every created thing—"All things." He is to raise the dead. He has *acquired* glories; as Man, all power is *given* unto Him in heaven and in earth. He *had* all power before He came into the world, but now, as Man, He has been given all power. He is the ONE before whom the heavens and the earth shall flee away. These same unbelievers say that ~~my~~ LORD was created because the Scripture tells us that, "He is the Beginning, the Firstborn from the dead," "He is the Beginning of the creation of God." He did not begin at the resurrection, when He is said to have been declared "the Beginning," but He *is* the Beginning of the New Creation, and in Him *are* all things. If He had a beginning, because the Scripture says that He *is the beginning*, then we might also say that He shall have *an end*, for the very same Scripture says that He is "*the ending*." The passage says that this One who is the Beginning and the Ending is also "The Almighty." "I am Alpha and Omega, the beginning and the ending, saith the LORD, which is, and which was, and which is to come, the Almighty" (Rev. 1:8). We could not give a better definition of the Hebrew word "Jehovah" than this. It is formed from the verb "to be." Then the LORD has added the words "the Almighty." Surely He is not "*a god*!" We learn from Micah 5:2 that He is "from everlasting." This One who was born in Bethlehem, always was! Let

us read it again, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, *from everlasting*" (Micah 5:2). *He always was.* How could Melchisedec be said to picture Him who "had neither beginning of days, nor end of life," if He had a beginning? (Heb. 7:3).

The LORD Jesus was with the Father from all eternity past, and He came into the world to manifest the Father, to make Him known. He could say, "He that seeth Me seeth the Father also." Yet, as a perfect Man, He prayed to the Father. There is the same mystery of the Trinity here in Him that we find everywhere in connection with the revelation of God. We are told that when we honor the Son we honor the Father also, and if we do not honor the Son we do not honor the Father which sent Him: "He that honoreth not the Son honoreth not the Father which sent Him" (John 5:23). When we confess that He is LORD, we honor the Father. We believe that this means that when we confess that the LORD Jesus is *Jehovah*, we honor the Father. "And every tongue should confess that Jesus Christ is LORD, to the glory of God the Father" (Phil. 2:11). We are asked to serve the LORD Jesus as God. Paul calls himself the "servant," or literally, "the slave," "bondservant," of Jesus Christ (Rom. 1:1). We are to praise Him as we praise God. We pray to Him and to the Father in His Name. Stephen looked up into His face as he was being stoned to death and spoke directly to Him, saying, "LORD Jesus, receive my spirit."

The greatest sin of the world today is the dis-honor that is done to the Son of God in not believing in His absolute Deity—the Deity of our *LORD Jesus*

Christ. We are told, “That all men should honor the Son, even as they honor the Father” (John 5:23).

Our LORD took a lower place for a time. He who was God, humbled Himself and was made in the likeness of men, so that He could say, “My Father is greater than I.” But now He has been exalted, is seated up where He was before, with new added glories, *acquired* glories. He is still Man, but He is God, for He lost none of His Deity when He humbled Himself. “Great is the mystery of godliness; God was manifest in the flesh” (1 Tim. 3:16). In all this He glorified the Father. All this was according to His eternal purpose and plan. It was necessary that He should come down in order to give life. “I am the living Bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world” (John 6:47-51).

We know now that it was all necessary that He should become Man in order that He might die for our sins. This truth is so precious and wonderful because, bound up with the fact that He became Man, is the revelation about a new nearness and fellowship which is now made possible between God and man. God not only came down to us but He has joined Himself to His redeemed people, to our very beings, as individuals. The union and fellowship between the believer and his God is the most marvelous thing in all creation. We dwell in Him and He dwells in us. This is beautifully made known in the way our LORD used the word “abide,” from the Greek word *monee*. This is the word that is translated “mansions” in the passage which speaks of our dwelling eternally with Him. “Let not your heart be troubled: ye believe in God, believe also in Me. In My Father’s house are many *mansions*: if it were not so I would have told you. I go to

prepare a place for you." This is our *permanent abode with Him*. Then He revealed that He shall *abide with us eternally*. "Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our *abode* with him" (John 14: 23). Here we see that both the Father and the Son are to *abide* with us, and then we have the assurance that the Holy Spirit shall "abide" with us for ever. "And I will pray the Father, and He shall give you another Comforter, that He may *abide* with you for ever" (John 14: 16). Thus the abiding presence of God with us and our abiding in Him has been made possible since the Son of God came down.

If we consider the unity of the Trinity we must believe in the full Deity of the LORD Jesus. It is not merely that God the Son dwells in the Father as we are associated with God but the three Persons of the Godhead are ONE. God the Son existed eternally before He came into the world as Man. There could be no Eternal Father without an Eternal Son, and no Eternal Son without the Father. The Spirit of God is called "The Eternal Spirit."

A beautiful picture of the Trinity in Unity, is light. "God is Light, and in Him is no darkness at all" (1 John 1: 5). We quote the following from Dr. Thomas Newberry's little book "Solar Light." "Perhaps in the whole economy of nature there is nothing which so beautifully illustrates the Divine perfections, excellencies, and glories as solar light. . . . God says: 'I form light, and create darkness' (Isa. 45: 7). . . . Light is a *formation* and arrangement of infinite skill, wisdom, and goodness. Darkness is a creation, something brought in by the way. . . . By means of the prism, or triangular piece of glass, or other suitable material, the three primary colors in light are divided,

and made manifest in all their brilliance and beauty. . . . As every beam that emanates from the sun is pure white light, and that only; so every revelation of God which He has made of Himself is that He is One God, and there is none else. And as there is no ray of white light that has ever proceeded from the sun which by the prism could not be divided into its three primary colors, yellow, red, and blue, so every revelation that God has made of Himself has ever been, as of the Father, Son and Spirit, in one undivided Deity. The result of the perfect union and combination of these colors is white. . . . The yellow is the luminous, or light-giving ray. The red is the calorific, or heat-imparting ray. The blue is the actinic, chemical, or fructifying ray. By their combined and harmonious action all the various processes of nature are carried on and perfected. . . . As the three primary colors have each their own peculiar character and mode of operation, so with the three Persons in the ever-blessed Trinity, each has His own characteristics. Everything is said to originate with the Father, is accomplished through the Son, and is effected by the Holy Spirit. . . . The red we have distinguished as emblematic of the Son, for in incarnation He is styled the Son of Man, man, or Adam, being so called from red earth, of which he was formed; and also in redemption "it is the blood which makes atonement for the soul," and the blood is red. Blue may be considered to be emblematic of the Holy Spirit, of whom water and wind are the figures in Scripture, and water and air are blue. The yellow, or golden, ray we have considered to be emblematic of God the Father."

Now let us apply the above to what is revealed to us about God the Father, Son, and Holy Spirit in His Word. A careful study of all the Scripture statements about the works of God in creation and redemption

will show that each member of the Trinity has a special work to do, and yet that, like the ray of white light, they are working together in every action. When we read of God the Father working through the Son, or of how all things are *delivered* to the Son, this does not signify that God the Son is not in possession of all things and of all the power of the Deity. He possessed all things as God, in Himself. But according to the Divine economy, or the method by which God manifests Himself, all things seem to come from the Father, through the Son, and are made known through the Holy Spirit. It would be just as unwise to say that God the Father is limited in power because He manifests Himself through the Son of God, as it is to say that the Son of God is limited in power because of this method of Divine economy.

The false teachers we have mentioned before say that God created our LORD Jesus first, and then that He used Him as an instrument through whom He created all things. They take advantage of a mis-understanding in the minds of some about the text we mentioned before where our LORD is called "The Beginning" and "The Beginning of the Creation of God," which cannot mean that He was created, but that He is the One in whom all things are included. The Hebrew word "Beginning" is the first word in Genesis and it is used in several places as a *name* of the LORD Jesus. It has the meanings of "First," "Chief," "Head," "Beginning." All things are included in Him. The first letter in the Bible is one which stands for the preposition "In." That important word was chosen to begin our Bibles, we believe, because *all things* that endure are to be reckoned "*in Him*." How wicked to say that our LORD Jesus was created! Why, beloved, He *was and is the Life*. "And the Life was manifested, and we have seen, and bear witness, and report to you

that *eternal Life* which was with the Father, and has been made manifest to us" (1 John 1:2). "This is the true God and *eternal Life*" (1 John 5:20).

Some have said that God created the world through the LORD Jesus "as a man might use his eye to see and not as a man might use an axe." We think the figure is weak, for a man might exist without an eye, but there can be no Triune God without one member of the Trinity. The Son of God is as necessary to the Father as the Father to the Son. God is ONE. But God the Father, Son, and Holy Spirit were all working in creation and in redemption. The God who made the heavens and the earth is repeatedly called the *true God* in Scripture. He is many times said to be *Jehovah*, or "THE LORD." *He* is the One who "laid the foundations of the earth" (Isa. 48:13-16; Zech. 12:1). But the LORD Jesus "laid the foundations of the earth" (Heb. 1:8-11). And *He* "made the worlds" (Heb. 1:2).

The false teaching mentioned before is founded in a misunderstanding of the fact that many different passages of Scripture tell us that all the Persons of the Trinity were concerned in the creation, just as they are in every work of God. We cannot completely separate the Persons of the Deity, and say that a work was done without the help of each member of the Trinity, although each Person of the Trinity does seem to have a work that is peculiarly His. Take, for instance, the death of our LORD Jesus. The LORD Jesus died for our sins, but He offered Himself "through the Eternal Spirit." The Holy Spirit had some wonderful mysterious part in it. Then God the Father had a part, for "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19). The whole Trinity was concerned and working here as in creation. Then in His resurrection from the dead we

read that, "Christ was raised up from the dead by the glory of the Father" (Rom. 6:4). Again, "God the Father who raised Him from the dead" (Gal. 1:1). But the Holy Spirit also raised Him, or quickened Him, for He was "put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18). Then, *and note this*, for it is important, He had *a part in His own resurrection*. "Jesus answered and said unto them, Destroy this temple, and in three days *I will raise it up*. . . . But He spake of the temple of His body" (John 2:19, 20). Again, our LORD Jesus said, "Therefore doth My Father love Me, because I lay down My life, that *I might take it again*. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and *I have power to take it again*" (John 10:17-19). The sect who call themselves "Jehovah's Witnesses" do not like to hear these passages because these people teach that when our LORD Jesus died He ceased to exist! So, if He ceased to exist He could not have part in His own resurrection. This sect teaches that when any man dies he ceases to exist; death to them always means non-existence. They quote the passage, "He poured out His soul unto death" (Isa. 53:12). Then you wonder why they seem so triumphant at this statement, until you learn that the word "death" to them means to cease to exist. A soul does not cease to exist when it dies. The Scripture tells us, "She that liveth in pleasure is dead while she liveth." Then the unsaved are said to be "dead in trespasses and sins," but they are very much alive in the flesh. The saved soul that is "absent from the body" is said to be "present with the LORD" (2 Cor. 5:6-8). This He tells us is "far better" (Phil. 1:23). This was not speaking of the resurrection, for Paul was making it clear that to depart and be with Christ would mean that he would

not be on earth with those Christians (see Phil. 1: 21-25).

If a man ceased to exist at death, then at the resurrection he would not be the same person, for it would require a creative act. If the LORD Jesus had ceased to exist at His death then He could not have part in His own resurrection. But He had power to lay down His life and He had power to take it again. The dead do not cease to exist. The body, soul and spirit are separated at death, but the spirit is not to be regarded as non-existent, just because we cannot see it. There are conversations recorded that took place *after death*.

The resurrection of the LORD Jesus from the dead is by no means the only instance where we are told of the working together of the Trinity. We might go over many passages and show that the works of God may be said to be done by one Person of the Trinity as if He were alone in that work, yet when all Scripture is considered we see that the whole Trinity was at work, for God is ONE. We give a few instances of this. It is quite generally known that the Son of God is said to be the Creator. The Father worked through and in the Son, but we read that the Spirit of God also was the Creator. One of the symbols of the Holy Spirit is, "the finger of God" (see Luke 11: 20 with Matt. 12: 20). Then we read that "the heavens are the work of Thy fingers" (Ps. 8). Then very definitely it is stated that "By His Spirit He garnished the heavens" (Job 26: 13). "*The Spirit of God made me*" (Job 33: 4). We read that at creation, "The Spirit of God moved upon the face of the deep." "Who hath directed the Spirit of the LORD?" (Isa. 40: 13). This question is asked concerning the work of creation, as if He, the Spirit of God, acted from His own will.

Then there is the work of calling out the Church. The Church began at Pentecost, at least as an *organism*; some insist that there was some *organization* among the disciples before, but there was no living *organism* which we call "The Church" until the Holy Spirit came. While the Greek word for "Church" was also used of Israel in one place, "The Church in the wilderness" (Acts 7:38), and of a mob at Ephesus (see Acts 19:41), this does not mean, as some would have us believe, that the Church was *nothing more* than an assembly. "We are members of His body, of His flesh, and of His bones" (Eph. 5:30). This could not be said before He had a body of flesh and bones. He was raised from the dead and seated at the right hand of God to be "Head over all things to the Church" (Eph. 1:22-23). If the Church had existed before His resurrection it would have been a headless body. We cannot look to classical Greek entirely for the New Testament meaning of the word "Church," for God has created a *new thing* in His Church. Our LORD spoke of laying the foundation and of building His Church as if it were something that had not then an existence (see Matt. 16:18: "Upon this rock *I will build My Church*"). The Holy Spirit came down on the day of Pentecost and took up His abode in the believers, joining them together into a living organism, this was the beginning of the Church which is His body and His bride. We believe that Pentecost marked the advent of a Divine Person. The Holy Spirit came into the world on that day as our LORD promised He would "come." As God, He was always omnipresent, and so was our LORD Jesus, but just as He "*came into the world* to save sinners," so the Holy Spirit "*came*" on the day of Pentecost to take up His abode in the living temple, the Church. This work of the Holy Spirit was so distinct from the work of

the LORD Jesus that He could say: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7). And yet the Holy Spirit is called, "the Spirit of Christ." We show too in another chapter how the LORD Jesus is pictured in the type of the woman of Samaria as being Himself the One who wins the Bride. Then we all remember how our LORD Jesus told the mother of Zebedee's children that it was not His part to allot *positions* at His right hand and at His left in the coming kingdom, saying, "It is not Mine to give." This did not indicate that He did not have all power, but that according to the Divine economy, or the method by which the Trinity works, that was the *Father's* work. But the LORD Jesus did have a *part* in this as in all the work of God, for at another time we read of His appointing a kingdom for His disciples. As He appointed them a kingdom He said, "I appoint unto you a kingdom, as My Father hath appointed unto Me" (Luke 22:29).

"But the Scriptures teach that although He was perfect God and perfect Man, yet He was one *Person*. They reveal the Father, Son, and Holy Spirit as three distinct Persons. For instance, the Father says to the Son, 'I will give Thee;' and the Son says to the Father, 'I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.' But never does the Son of God address the Son of Man as a different Person from Himself. In the Scriptures He is always spoken of as a single, distinct Person, just as when on earth He was spoken to: 'Thou art not yet fifty years old,' and 'Thou, LORD, in the beginning hast laid the foundations of the earth, and the heavens are the works of Thy hands.' The fact is, our LORD Jesus Christ as Son of God existed from eternity, for

'Unto the Son He saith, Thy throne, O God, is for ever and ever,' and when He deigned to enter this world which He had made He did not take a human *person* into union with Himself, but a human *nature*. The Son of God became the Son of Man. Nowhere is it said that a son of man became God. Thus as the seat of personality in a human being is in his spiritual nature, so in the God-Man the seat of personality is in His Divine nature. The first and most obvious of the consequences of this union is what may be called the '*communion of attributes*.' That is to say, the one nature does not participate in the attributes of the other, hence the human nature does not become omnipresent, nor the Divine nature share in the weakness and limitation of knowledge proper to the human nature, but the *person* is the partaker of the attributes of both natures. Therefore what is true of either nature, or of the two combined as the God-Man, is true of the Person of Christ. Many passages of Scripture are to be explained on this important principle. Take the following as examples:

'(1) The passages where the person is the subject, but the predicate (what is said of the subject) is true only of the Divine nature: 'Verily, verily, I say unto you, Before Abraham was, I am' (John 8:58). 'The glory which I had with Thee before the world was' (John 17:5).

'(2) The passages where the person is the subject, but the predicate is true only of the human nature: 'I thirst' (John 19:28). 'My soul is exceeding sorrowful even unto death' (Matt. 26:38). 'Of that day and hour knoweth no man . . . neither the Son' (Mark 13:32).

'(3) The passages where the person is the subject, but the predicate is true only of the God-Man: 'My Father is greater than I' (John 14:28). 'As the

Son to have life in Himself' (John 5: 26). 'Then shall the Son also Himself be subject unto Him' (1 Cor. 15: 28)." (From "*The Seven Sayings of Christ*," by D. Anderson-Berry).

"A God who is only the product of inferences from creation, or providence, or the mysteries of history, or the wonders of my inner life, the creature of logic or of reflection, is very powerless to sway and influence men. The limitations of our faculties and the boundlessness of our hearts both cry out for a God who is nearer to us than that, and whom we can see and love and be sure of. The whole world wants the making visible of Divinity as its deepest want. And *your* heart and mind require it. Nothing else will stay our hunger, will ever answer our questioning minds.

"Christ meets this need. How can you make wisdom visible? How can a man see love or purity? How do I see your spirit? By the deeds of your body. And the only way by which God can ever come near enough to men to be a constant power and a constant smile in their lives is by seeing Him at work in a Man, who amongst them is His image and revelation. Christ's whole life is the making visible of the invisible God. He is the manifestation to the world of the unseen Father. . . . Take away from the heaven of the Christian expectation that which comes to the spirit through Jesus Christ, and you have nothing left. He and His mediation and ministration alone make the brightness and the blessedness of that high state. The very glories of all that lies beyond the veil would have an aspect appalling and bewildering to us, unless our Brother were there. Like some poor savages brought into a great city, or rustics into the presence of a king and his court, we should be ill at ease amidst the glories and solemnities of that future life unless we

saw standing there our Kinsman, to whom we can turn, and who makes it possible for us to feel that it is home. Christ's presence makes heaven the home of our hearts. . . . In a very profound sense it is true that if you take away Jesus Christ, the elder Brother, who alone reveals to men the Father, we are all orphans, fatherless children, who look up into an empty heaven and see nothing there. It is only Christ who reveals to us the Father and makes our happy hearts feel that we are His children." (*Alexander Maclaren.*)

So, we believe with the Church in general, that God is ONE in essence or Being, Father, Son, and Holy Spirit, and that therefore each member of the Trinity must have existed from all eternity. We cannot rob the Son of God of His Deity without destroying the whole Trinity, God in ONE. The Jew repeats the precious passage, "Hear, O Israel: the LORD our God is *One LORD*" (Deut. 6: 4). This very text is a proof of the Deity of the LORD Jesus Christ, for the word "ONE" here in the Hebrew is a word that is used of *many in one*, as Adam and Eve were said to be "one flesh" in Genesis 2: 24. The Jews have another word for "one only," as an "only son." Deut. 6: 4, taken with all the other passages which tell us of the three Persons in the Godhead, only strengthens our faith in the Deity of our LORD Jesus. He *IS* God.

Reader, as you value your soul, we pray you to reject any teaching that denies the full Deity of our LORD Jesus Christ. Theories which seem to make it easy for us to understand all about Deity are not always true for that very reason, for some of these doctrines endeavor to cut down the infinite God to the dimensions of the understanding. The very fact that God is Infinite makes it necessary to believe that He may reveal many mysterious, wonderful things about

Himself that cannot be fully appreciated. But God is very jealous for the honor of His Beloved Son; men reject Him at their peril. To know Him, God the Son, is the greatest good. To reject Him and His Deity, as many Jews and Unitarians and others do today, is to reject God Himself. He is God. He said, "*And he that seeth Me seeth Him that sent Me*" (John 12: 45). To see the LORD Jesus is to see God the Father, God manifest in the flesh.

CHAPTER FOUR

HOW SHOULD WE NAME THE NAME OF OUR LORD?

"Let every one that nameth the Name of Christ depart from iniquity" (2 Tim. 2: 19).

AMONG the Jewish people from very early times down to the present day the words, "*the name*," have stood for Deity. They do not pronounce the Name of their God whom Gentiles often call "Jehovah." The true pronunciation of this great Name of Deity has been lost. When the Jewish people quote any passage of Scripture where this Name occurs they simply say, "*the name*," or else, "Adonai," which means "My Lord." If the word "Adonai" is also in the text, just before or after the name, then they call the name, "Elohim," which means "God." The name "Jehovah" is called, "The incommunicable name," or "The unutterable name."

This belief among the Jews that the *name*, "Jehovah," should not be spoken is taken from a literal reading of the Hebrew of Leviticus 24: 11, which is rendered as follows in our Revised Version, "And the son of the Israelitish woman blasphemed the *name*, and cursed." This may be rendered, "uttered the name, and cursed." The account tells us that they inquired of God to know what should be done with the man who had "spoken," or "cursed," the name. God's answer was that "he that blasphemeth the name of Jehovah, shall surely be put to death" (verse

16). So we see that "blaspheming," or "uttering" the NAME, in verse 11, is called "blaspheming," or "uttering," "the *NAME* of Jehovah," in verse 16. The words "*the name*" mean "*Jehovah*." (The Revised Version, as quoted above, is correct in leaving out the words, "of the LORD," in verse 11, and rendering it, "the name"). But should the word "blaspheming" be rendered, "uttered"? The Hebrew word is *naqab*, pronounced "nahkav," and it may be correctly translated either "to express by name," or, "to curse," according to the context. This same word is rendered "name" in Isaiah 62: 2, as follows, "Which the mouth of the LORD shall *name*." Again, "Which are *named* the chief of the nations" (Amos 6: 1). It is rendered "expressed" in the following and six other passages, "And Moses and Aaron took the men which were *expressed* by their names" (Num. 1: 17). This Hebrew word does, however, correctly represent the word "blaspheme" in some places. The root-meaning of the word seems to be "to pierce," and "to violate." It is rendered "cursed" in Proverbs 24: 24 and Job 5: 3. In Isaiah 36: 6 it is translated "pierce."

The "son of the Israelitish woman" "spoke," or "uttered," the NAME, but he did it in a way that was meant as a curse. He uttered the name, "*and cursed*." What is cursing but uttering the NAME of God (or one of His names) without reverence? Have we not heard men curse who simply uttered a Name of God? Thus we see that the rendering is very accurate. The Hebrew word, with its double meaning, is true to the fact. The Jews knew that the High Priest uttered, or spoke, the NAME "Jehovah" during the ceremonies of the Day of Atonement; this was not looked upon as cursing, because it was spoken with reverence.

There is something back of this reverence for "the Name" of God which has been handed down

through the Jewish traditions that must have come from the "holy men of old." It certainly contains a truth that has almost escaped the present irreverent generation. We note this reverence in the words, "*Let every one that nameth the Name of Christ depart from iniquity.*" Who are these who have the great privilege of naming "the Name of Christ"? This scripture apparently divides the human race into two parts, those who may name His Name and those who may not, or the saved and the unsaved. Thus we are divided by the Name of THE LORD, and by the use of the Name. Can any man "*depart from iniquity*" except he be a Christian? He must first be "washed" in the blood of the LAMB. *We doubt if any unsaved man should ever speak the Name of God.* How can a rebel against God, a man who is an enemy at heart, even utter His great Name with the reverence that is due to Him? The saved, the Christian, is then the one who "*names the Name of Christ.*" The unsaved may indeed "*call upon His Name*" for salvation; until that time let them never utter it.

Let us see then if there is anything in Scripture that would bear out this teaching that the saved may be called "*those who call upon His Name,*" and the unsaved, "*those who cannot speak His Name with the reverence that is due to Him.*"

The first mention of where men began to "*call upon the Name of the LORD*" is very definitely marked by God, so that we may note it as a "*beginning*": "*Then began men to call upon the Name of the LORD*" (Gen. 4:26). This word, "*then*," calls our attention to what has gone before in the text. We read of Cain's wicked line of descendants from verse 16, where it said that "*Cain went out from the presence of the LORD,*" to the end of verse twenty-three where we have Lamech's blasphemous joke. Then abruptly, in

the twenty-fifth verse, God turns to tell us about the godly seed: "And Adam knew his wife again; and she bare a son, and called his name Seth: for God, said she, hath appointed me another *seed* instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the Name of the LORD." Seth means "appointed," or, "in the place of." The original reads, "Seth, for God hath *sethed* me a man," etc. Here, then, we see the beginning of the two "*seeds*," the godly and the ungodly, the line of Seth and the line of Cain. But the seed of Seth were marked out as those who were to live on this earth "*in the place of*" the one who had been slain, Abel. Abel is a type of our LORD Jesus; His blood is likened to the blood of the LORD Jesus in Hebrews 12:24. This gives us a suggestion of the godly seed who are now reckoned to be "*in Christ*." He was slain, and we live to represent Him on earth in a much fuller way. We are His "*seed*," or His children by birth, and *through His Name*. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on *His Name*, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). "Being born again, not of corruptible seed but of incorruptible" (1 Peter 1:23). So we see from this passage in Genesis that as soon as the godly seed appeared, "*then began men to call upon the Name of the LORD*."

One more thing here carries out the thought that the seed of Seth were representative of the godly seed, and that is found in the meaning of the name, "Enos," or "Enosh," as it may be spelled. This is one of the common words for "man" in Hebrew. It has been thought to mean "weak," or "frail" man. We suggest that it means representative man. The word

occurs about five hundred and sixty times. It is used in the sense of "man," or "men," representing a nation, or chosen men to serve in the army, of the human race and of man representing God. Over five hundred times it occurs in the plural, as "men." Even where it occurs in the singular number it often means mankind. The following is an example of this: "Is there not an appointed time to *man* upon earth?" (Job 7:1). In Psalm 8 we read of "man," "enosh," in the passage "What is *man* . . . and the son of *man*?" The last word "man" here is from the Hebrew word *adam*. This "Son of Man," we learn from Hebrews 2:8-10, is the LORD Jesus, but the redeemed creation is seen here to be in Christ, our LORD, and redeemed man placed over it all. It certainly does not always speak of "weak man," for it is used of "able men" (Exodus 18:21) and "chosen men" (Exodus 17:9). It is used of "holy men" in Exodus 22:31, and the three men who appeared to Abraham, who are called angels, were called "men" from the plural of "Enosh." It is sometimes used of wicked men. The first occurrence is in Gen. 6:4, and the last is in Zech. 8:23. We believe it means "man" as a representative of the race, for it is usually used in that sense.

As soon as Enos was born and the godly *seed* had been announced we are told that "*then began men to call upon the Name of Jehovah.*" They began here to call upon Him and it will be interesting to note that the next time it is mentioned that a man called upon the Name of the LORD was in connection with the promised *seed*. "And the LORD appeared unto Abram, and said, Unto thy *seed* will I give this land: . . . and there he builded an altar unto the LORD, and called upon the Name of the LORD" (Gen. 12:7,8). Again, God confirmed the promise to Isaac concerning the *seed*, and again there is a *calling upon*

the Name of the LORD; “I am with thee, and will multiply thy seed for My servant Abraham’s sake. And he builded an altar there, and called upon the Name of the LORD” (Gen. 26: 24, 25).

Throughout the Old Testament the godly seed called upon the Name of the LORD, or invoked His Name in prayer and in worship. “O give thanks unto the LORD; *call upon His Name. . . . Sing unto Him, sing psalms unto Him . . . glory in His holy Name*” (Ps. 105: 1-3). “*Then called I upon the Name of the LORD; O LORD, I beseech Thee, deliver my soul. . . . I will take the cup of salvation, and call upon the Name of the LORD . . . I will offer to Thee the sacrifice of thanksgiving, and I will call upon the Name of the LORD*” (Ps. 116: 4, 13, 17).

We have quoted the scriptures from the New Testament which show that we are the godly seed, being born again, sons of God by faith in Christ Jesus. In the New Testament we are told that to “call upon the Name,” means to call upon His Name, that is, the Name of our LORD Jesus Christ. Joel 2: 32 is quoted in Acts 2: 16, 21, 38, and is explained clearly to refer to the Name of the LORD Jesus. Joel called the Name, “Jehovah,” while Peter interpreted it to be the Name of the LORD Jesus. “Whosoever shall call upon Him (the LORD Jesus Christ) shall be saved.” “There is none other name under heaven given among men, whereby we must be saved” (Acts 4: 12). The words “the Name” in the New Testament mean the Name of the LORD Jesus. “And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the Name” (Acts 5: 21, *Greek*): “Because that for the sake of the Name they went forth” (3 John 7, *R.V.*).

If then, we are the godly seed, the children of God, and have a right to speak that Name with rever-

ence, let us examine the New Testament carefully to see just how we should speak His Name, that Name which is above every name.

How Should We Address Him?

When men who are not accustomed to talking to the President of the United States or to royalty in foreign countries are about to be "presented" or given an audience with these dignitaries, they usually make sure they know how to address them. In all the armies of the world honor is given to the various officers according to their rank, and the procedure to be followed and due respect shown in addressing them is insisted upon and carefully taught until well-known. If we were to judge by the conversation of Christians and the religious books and sermons of today we might come to the conclusion that Christians believe that our LORD JESUS Christ has no titles, or at least if He has them that they may feel free to ignore them all and call Him by His name, "Jesus," in a most familiar way.

It is never safe nor right to be guided by what others do when we have the Word of God for our guide. We wish then to consider the question, Does the Word of God teach us how we should speak to our LORD Jesus, and how we should speak to others about Him? Should we always give Him the title, "LORD," or may we just call Him "Jesus," and leave out the title when we please as if it were of no importance? Did His followers call Him "LORD" when He was here on earth? We shall find that in nearly every instance they did give Him that title. The Name "Jesus" does indeed occur in many places without the title, but we suggest there is a reason for this. If the reader should not agree with us on this point we can only refer him

to the example of the Apostles who always called Him "LORD" whenever they spoke to Him or of Him. We believe that this example should be followed by every Christian.

Our LORD Jesus told His disciples that it was right that they should call Him LORD: "Ye call Me Teacher and LORD: and ye say well; for so I am" (John 13:13, R.V.). He taught that this should not be just an empty repetition of the title without meaning, but that they should acknowledg[e] His Lordship. "And why call ye Me, LORD, LORD, and do not the things which I say?" Surely this would not mean that we should *not* call Him LORD, just because He rebuked some for being hypocritical about it. We are plainly told, "Every tongue should confess that Jesus Christ is LORD, to the glory of God the Father" (Phil. 2:9-11).

It is true that the Name "Jesus" appears many times in the Gospels without the title "LORD:" but a careful study of these passages will reveal that in most of them it is the Divine Author, the Holy Spirit, who uses it in this way. The Holy Spirit is God. He is sometimes called "The Spirit of Christ," and at other times, "The Spirit of God." It is quite evident that He may or may not use the title when speaking of the LORD Jesus, according to His own Divine will and purpose. We must not expect Him to always give us a reason for His own acts. We may think we know some reasons for His acts, but if He does not tell us we cannot be sure.

We speak of Matthew, Mark, Luke and John as the authors of the Gospels which bear their names, but they were so completely controlled by the real Author, the Holy Spirit, that when the narrative is in the third person and the Author is filling in remarks, we often see where He has chosen to use the Name,

“Jesus,” without the title, “LORD.” There are instances where the Divine Author, the Holy Spirit, tells how the human instrument, John, called Him “LORD,” while He, the real Author, calls Him “Jesus,” in the same sentence. Note this in the following passage: “He then lying on *Jesus’* breast saith unto Him, *LORD*, who is it?” (John 13:25). It was John who was lying on the breast of the *LORD* Jesus. It was John, then, who used the title, “LORD.” But who filled in this remark, “*He then lying on Jesus’ breast*”? The answer to this question would be, The Author. The Author was the Holy Spirit. If John had not been controlled by the Holy Spirit so completely he would not have placed the Name “Jesus” in one place in this sentence and “LORD” in the other. In many places the Divine Author fills in these editorial remarks and then presents the different speakers. “Now before the feast of the passover, when *Jesus* knew that His hour was come” (John 13:1). Here the *Divine Author is speaking*, and He calls our *LORD* by His Name, “Jesus,” without the title. It is the same in verse three, where we read, “*Jesus* knowing that the Father had given all things into His hands.” But now let us read verse six, where Peter is speaking to the *LORD*. “Peter saith unto Him, *LORD*, dost Thou wash my feet?” Peter called Him, “*LORD*.” The Divine Author let Peter speak, as it were, in the text—He quotes Peter. Then again in verse nine Peter said, “*LORD*, not my feet only, but also my hands and my head.” This shows too how completely every word of Scripture was controlled and inspired by God, even these editorial remarks were perfectly under His control. Sometimes men refer to these remarks and tell us they are what *John* said, “*John* tells us,” etc. God is the *Author* of every word, and He faithfully tells us just what each speaker said.

This same method is used in all the Gospels by the Divine Author, the Holy Spirit. He led those whom He used, when they spoke of the LORD Jesus, to call Him LORD, and yet many times, when *He* speaks of Him, *He* calls Him "Jesus," but not always. He causes men in whom He dwells to use the title even now, for, "No man can say that Jesus is LORD, but by the Holy Ghost" (1 Cor. 12:3). It is the privilege of redeemed *men* to glorify God. This, we think, may be one reason *He causes* men to use the title when *He* does not, as a rule, use it Himself.

We will consider a few more passages, and we may note as we read them that not only those who were known as His disciples, but all those who approached Him as believers used some title, usually "LORD." "And behold, there came a leper and worshipped Him, saying, LORD, if Thou wilt, Thou canst make me clean" (Matt. 8:2). Then we see in verses five and six of this chapter that the Holy Spirit, as the Author, continues the narrative and calls our LORD, "Jesus," but when *He* records the *words of the centurion* He tells us that the centurion called Him "LORD." "And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, LORD, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, LORD, I am not worthy that Thou shouldest come under my roof."

Sometimes men called our LORD Jesus, "MASTER," but the title, "LORD," from the Greek, *Kurios*, was used more often, especially by true believers. Judas Iscariot called Him "Master," but he never once called Him LORD. This is brought to our attention at the last supper for we read, "And they were exceeding sorrowful, and began every one of them to say

unto Him, LORD, is it I? . . . Then Judas which betrayed Him, answered and said, Master, is it I?" (Matt. 26: 22-25). Here we are told that they all used the title, "LORD," excepting Judas. Why does the Holy Spirit call attention to this if it is not important?

The reader may refer to any of the conversations of the questioning, unbelieving Jews as they talked with our LORD Jesus, and he will see that while sometimes they called Him, "Master," *they never called Him LORD.*

It is interesting to notice the condition of the hearts of some of the disciples when they first came to know the LORD Jesus, and then to see how they were brought to know Him better and showed more reverence for Him by the titles they used. Before they really knew Him we read in John 1: 38 of how two disciples spoke to Him and called Him "Rabbi," which is interpreted to mean, Master. Then again in John (4: 31), we learn that they addressed Him, saying, "Master, eat." But later they always called Him "LORD." Even when they were alone among themselves they spoke of Him as, "THE LORD." We give just a few of these instances: "Then said His disciples, LORD, if he sleep, he shall do well" (John 11: 12). "He then lying on Jesus' breast saith unto Him, LORD, who is it?" We have quoted this before but we wish to call attention here to the fact that this was John, the disciple who was so near to Him, and yet he called Him, "LORD." From this we may learn the lesson that it is not a sign that men know the LORD Jesus better when they take the liberty to call Him, "Jesus," in such a familiar way that one might think they were speaking of a younger brother. This is often done by those who claim great attainments in holiness. The better we know Him the more clearly we realize who He is.

Let us take another example from the twentieth chapter of John's Gospel and notice, as we have suggested, how the Holy Spirit, as the *Author*, uses the Name Jesus, and how the same Holy Spirit *moved men to call Him, "LORD."* "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came *Jesus*, and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed them His hands and His side. Then were the disciples glad, when they saw the *LORD*." They thought of Him as "the *LORD*," and their very thought is recorded by the Holy Spirit as if it had been expressed in words. Had they uttered their thoughts they would have said, with their usual reverence, that they were glad when they saw the *LORD*. They would not have left out the title and said that they were glad when they saw "Jesus." This we know from the other recorded conversations of the disciples. But let us read on, "Then *Jesus* said unto them again, Peace be unto you: as My Father hath sent Me, even so send I you . . . but Thomas, one of the twelve, called Didymus, was not with them when *Jesus* came. The other disciples therefore said unto him, We have seen the *LORD*. . . . And after eight days again His disciples were within, and Thomas with them: then came *Jesus*, the doors being shut, and stood in the midst, and said, Peace be unto you. . . . And Thomas answered and said unto Him, My *LORD* and my *God*. *Jesus* saith unto him, Thomas, because thou hast seen Me, thou hast believed. . . . And many other signs truly did *Jesus* in the presence of His disciples. . . . These are written that ye might believe that *Jesus* is the Christ, the Son of God; and that believing ye might have life through His Name." In the above we see that *every time* the name, "Jesus,"

occurs without the title, LORD, it is used by the Holy Spirit in an editorial remark.

The question is sometimes asked of those who say they believe that every word of Scripture is inspired: "How can you say that every word is inspired when some words were spoken by wicked men, some words are even said to have been spoken by Satan?" No one believes that Satan and wicked men were inspired to say wicked things. But we do say that every word is indeed inspired because the exact words are recorded that were spoken by these wicked men, and all other words that are recorded are recorded by the Holy Spirit just as they were spoken. They are recorded just as God willed they should be recorded in His Word. The Holy Spirit recorded what the disciples said in the above passages, then, as the Divine Author, He wrote in what happened and introduced each speaker. It was He who chose the words, "*Jesus said,*" above. If we were to contend that it was the instrument, John, who filled in these words without inspiration, then we should be confronted with the question, How could John picture himself as always using the title, and saying, "LORD Jesus," or "LORD," and then, as the author, always leaving out the title? When he represents himself in the narrative as always calling Him "LORD," is it not the same as if he had told us he always called Him "LORD"? If so, then would he not be denying this if he, as the author, should repeatedly say, "*Jesus said,*" without any title? So here we see another proof of the inspiration of Scripture, even in the editorial remarks.

There are many dear men of God who are not always careful to call Him, LORD. We do not condemn them. We believe that there are many things that all Christians do thoughtlessly. We often follow customs without even questioning if the thing is

Scriptural. Many men are not *purposely* slighting the LORD. It has often been noticed, however, that Modernists, who do not believe in the Deity of our LORD Jesus, rarely give Him any better title than "THE MASTER." In some cases, then, it does seem to indicate a lack of reverence. Some writers, perhaps for fear of being charged with tautology, use the Name "Jesus" in one sentence, and then "LORD" in the next, and perhaps "The Master" in a third sentence. Thus they, perhaps unconsciously, teach that His titles are unimportant and meaningless. Perhaps in their hearts they have no thought of dishonoring Him. There are instances of this thoughtless use of His name by men who were not filled with the knowledge of the LORD. Take the case of the Greeks, who desired to see our LORD Jesus. These men could not be classed with those who wanted to show a lack of reverence for the LORD. They were, perhaps, unsaved men. They did not know Him. They went to Philip and said, "Sir, we would see Jesus." They gave Philip the title, "sir," or "lord," from the Greek word *Kurios*, but to the LORD Jesus they gave no title! Would not this seem about the same as if a Christian of today should thoughtlessly address his Pastor and say, "Doctor, I have been reading what Jesus said"? And does this seem an impossible supposition? If a Christian should continually call Him "Jesus," without giving Him His title LORD, would he not *appear* to dishonor his LORD although he might not *intend* to do so?

After we have gone through the Gospels and have noticed how reverently those who loved the LORD Jesus spoke to Him, we will remember that it is because they were led by the Holy Spirit to do this. The Holy Spirit honors Him *by causing redeemed men to call Him LORD*. There is one striking passage where

the Holy Spirit Himself speaks of Him as the “*LORD Jesus*,” and it seems to be His purpose to use the Name there with the title by way of contrast, in order that He may honor Him where men were dishonoring Him, and to show the dishonor of the evil men and evil spirits in that case. The passage is Acts 19:13-17. The “vagabond Jews” and “the man in whom the evil spirit was,” call our *LORD* by His Name “*Jesus*,” and give Him no title. The Holy Spirit in this place uses the title “*LORD Jesus*,” which we have seen is unusual. The passage reads as follows: “Then certain vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the *LORD Jesus*, saying, We adjure you by *Jesus* whom Paul preacheth. . . . And the man in whom the evil spirit was leaped on them, and overcame them. . . . And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the *LORD Jesus* was magnified.”

There is another passage where He is called the “*LORD Jesus*” by the Divine Author, in the Gospels: “And they entered in, and found not the body of the *LORD Jesus*” (Luke 24:3). The first passage referred to the dishonor that had been done to His *Name* by the evil men and the attempt to misuse that *Name*. The last passage (Luke 24:3), refers to the dishonor that had been done to His precious *body*. His *body* was the “*body of the LORD Jesus*,” that had lain there. How perfect is God’s Holy Word! He knows just when *He* wishes to emphasize His Lordship.

We call attention to seven passages where the Holy Spirit, in His short editorial remarks, calls Him “*LORD*.” We suggest that it will be profitable for the reader to study them carefully. “After these things the *LORD* appointed other seventy also” (Luke 10:1).

(We think that this may also answer the question many have asked as to who is the "LORD of the harvest," mentioned in verse two). It was the LORD Jesus who did the appointing. Then again we read, "And the LORD said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness" (Luke 11:39). Was this use of the title to show that the Holy Spirit was particularly grieved with these men for their suggestion that the *HOLY ONE* could be unclean because He had not washed His hands? (see verse 38). "And Zacchæus stood, and said unto the *LORD*: Behold, *LORD*, the half of my goods I give to the poor" (Luke 19:8). Here, again, the Holy Spirit does the *unusual* thing in using the title "LORD" in His remarks because, we think, the murmuring crowd had just said, "that He (the *LORD* Jesus) had gone to be guest with a man that is a sinner." Again the Holy Spirit reminds us of His Lordship in the following passage in a way that is meant to comfort. "And the *LORD* said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat" (Luke 22:31). "And the *LORD* turned, and looked upon Peter. And Peter remembered the word of the *LORD*" (Luke 22:61). Yes, you see it was the *LORD* who looked upon Peter, and only the *LORD* could give that look. This was the same *LORD* who looked out from the pillar of fire in the wilderness (Exodus 14:24). Peter knew too that His word was the Word of the *LORD*. There are just two of these editorial remarks in the Book of John where we find the title "LORD" used by the Divine Editor. "After that the *LORD* had given thanks" (John 6:23), and, "Then were the disciples glad, when they saw the *LORD*" (John 20:20).

In the account of Stephen's martyrdom the Holy

Spirit tells us that Stephen “looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.” Then Stephen is heard to speak, but note how he gives the LORD Jesus a title. “And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.” Stephen’s face was lighted up with glory as he looked into the very face of the LORD Jesus; he spoke directly to the LORD, “LORD Jesus, receive my spirit” (Acts 6: 59). Stephen did not say, “Jesus, receive my spirit,” although he knew Him so well, and was looking into His face.

When our LORD’S glorious Name “Jesus” was brought from heaven to earth, the angel said, “Thou shalt call His Name Jesus” (Matt. 1: 21). But the same Word of God tells us that we should also call Him LORD. Then He is the “LORD Jesus.” “Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; *and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father*” (Phil. 2: 9-11). The Name “Jesus” is the Name above every name, yet this same passage tells us that every tongue should confess that Jesus Christ is *LORD*. *Is not this a command to call him LORD?* Again we read, “And whatsoever ye do in word or deed, do all in the name of the LORD Jesus, giving thanks to God and the Father by Him” (Col. 3: 17).

We are told of the part the Holy Spirit has in moving men to call Him LORD. “Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed: and no man can say that Jesus is LORD, but by the Holy Ghost” (1 Cor. 12: 3). Then it must be the leading of God’s Holy

Spirit that we should call Him LORD. We might learn from this passage, too, that men must be led of the Spirit in this matter. There is no hope of our being able to bring the destructive critics and others who deny the Deity of the LORD Jesus to call Him, LORD. They will go on in their way, calling Him, "the Master," and "the lowly Nazarene," etc., because "no man can say that Jesus is LORD, but by the Holy Ghost." Without His leading they can never see the importance of this. They will know when it is too late.

We do not pretend to make an exhaustive study of this interesting subject in one short chapter, but call attention to the fact that there is a difference in the way the Names of the LORD Jesus are used in the Epistles. The reader may be able to follow this in a more thorough way and dwell more carefully on these various differences. *The Englishman's Greek Concordance* gives the number of times the word *Kurios*, or LORD, occurs in Matthew as eighty-two, in Mark twenty, in Luke one hundred and seven, and in John as fifty-three. Luke speaks more of the humanity of the LORD Jesus and yet he used the title "LORD" more often than the rest. We pass on to the Epistles.

In the Epistles our LORD is usually given His title of "LORD," and sometimes "Christ." Many times we find His full Name, The LORD Jesus Christ. This full Name is repeated over and over in the text. There seems to be a tender, loving lingering over this Name, and a desire to glory in it. In Ephesians 1:2 we have an example of this: "Grace be with you, and peace, from God our Father, and from the *LORD Jesus Christ*, who hath blessed us with all spiritual blessings in heavenly places in Christ." Then in verse seventeen again, "That the God of our *LORD Jesus Christ*, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him." A

modern writer would certainly have used only one of His titles here or different titles, instead of the full name in each place.

A complete list of all the names of the LORD Jesus as they occur in the Epistles, such as may be found in Mr. J. N. Darby's book on "The Names of the LORD Jesus in the Epistles," will bring before the eyes of the student of Scripture the beautiful array of names and titles spread before us in His Word in all the Epistles. A study of these names will show that they are arranged in order according to Divine purpose. Mr. Darby has the following to say in the preface of the above mentioned book: "The names of God are not mere names, such as those we use to distinguish one person from another, but designate qualities, or attributes, or dispensational relationships, and thus are indicative of the character in which God is spoken of in the place where the name is used."

It would be difficult for us to use all the many titles that are given to our LORD Jesus in Scripture and to always put them in the right place, but the one title, LORD, may be used fittingly at all times. If "no man can say that Jesus is LORD, but by the Holy Ghost," then it seems clear to us that this is the title we should use. We read in Romans, "That if thou shalt confess with thy mouth the LORD Jesus (or, as it is also translated, 'that Jesus is LORD'), and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10: 9). Some say, "As long as the *heart* is right it does not matter what we say with the mouth." But notice here that God mentions the "mouth"—"with the mouth" confession is made.

There are very few instances in the Epistles where the Name "Jesus" is used without the title before or after it, and even in these cases the title

usually follows a little before or after in the text. Some Epistles do not have the Name "Jesus" without the title, "LORD." These are: Colossians, Second Thessalonians, First and Second Timothy, James, First and Second Peter, Second John and Jude.

It will fill the reader with joy just to read again how the inspired Apostle Paul speaks of our LORD in his Epistles. Note the oft-repeated title, "LORD." "I know and am persuaded by the *LORD Jesus*" (Rom. 14: 14). "That the spirit may be saved in the day of the *LORD Jesus*" (1 Cor. 5: 5). "Being justified in the Name of the LORD Jesus, and by the Spirit of our God" (1 Cor. 6: 11). "For I received of the *LORD* that which I also delivered to you" (1 Cor. 11: 23). "In the day of the *LORD Jesus*" (2 Cor. 2: 14). "Knowing that He which raised up the *LORD Jesus*" (2 Cor. 4: 14). "Having heard of your faith in the *LORD Jesus*" (Eph. 1: 15). "But I trust in the *LORD Jesus*" (Phil 2: 19). "I bear in my body the marks of the *LORD Jesus*" (Gal. 6: 17). "And whatsoever ye do in word or deed, do all in the Name of the *LORD Jesus*" (Col. 3: 17). "That the Name of our *LORD Jesus Christ* may be glorified in you, and ye in Him, according to the grace of our *LORD Jesus Christ*" (2 Thess. 1: 2). "I say therefore and testify in the *LORD*" (Eph. 4: 17). "For ye were once darkness, but now are ye light in the *LORD*" (Eph. 5: 10).

Peter calls Him, "God and our Saviour Jesus Christ," or, as the margin reads, "Our God and Saviour Jesus Christ" (2 Peter 1: 11). Then again in verses 14 and 16 he repeats the title, "*LORD Jesus Christ*."

Jude rings out the Name as if he loved it, "The only *LORD God*, and our *LORD Jesus Christ*" (ver. 4). Again, "But, beloved, remember ye the words which were spoken before of the apostles of our *LORD Jesus*

Christ" (ver. 17), and, "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (ver. 25).

Both Peter (in Second Peter) and Jude, and all the "Second" and "Last" Epistles give us messages for these *last* days. This is thought by many to have been the reason God gave us messages in "Second" and "Last" Epistles, just to emphasize the fact that they are messages for those who live in those days. These last Epistles warn us about those in the present time who will "*deny the LORD*." Peter was inspired to write, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even *denying the LORD* that bought them (here the Greek word is *despotees*) and bring upon themselves swift destruction" (2 Peter 2:1). Then in Jude we read, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and *denying the only LORD God, and our LORD Jesus Christ*" (Jude 4).*

Does this speak of anything that corresponds with what has happened in our days? We mean what has happened right inside the professing Church? These men have "*crept in*." They are now inside. There are many truly godly men who are not as careful as they should be about using His title, "*LORD*"; we do not refer to them here, but to those *who do not believe* in the Deity of our *LORD Jesus*. They *never* call Him "*LORD*." Some of these men speak in an apparently kindly manner of "*The Master*," and yet

* The Greek reads, "*denying the only despotees and our Kurios Jesus Christ*." Some would insist that this should be "Master" and also in the passage before it (2 Pet. 2:1). But is there no connection with the fact that it is so often those who call Him "Master" who "*deny*" His Deity?

never *proclaim* their firm belief in His Deity. We have been given two very plain words of instruction for these times concerning such men. The first is, "From such turn away" (2 Tim. 3:5), and the second is, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our LORD Jesus Christ unto eternal life." We are called to a walk of separation from both evil doctrine and from the life of the flesh in these last days, but especially from those who deny the Deity of our LORD Jesus Christ. These teachers who "come in unawares" are so secretive about their lack of faith that it is often easier to know them by what they *fail to preach*. If they never declare their belief in the Deity of the LORD Jesus, if they never speak of the fact that it is the *blood* of our LORD Jesus Christ that cleanses us from sin, or if they emphasize morality and better government and leave out the necessity of the new birth, then beware of them. A true man of God has no right to *appear* like these false teachers. If a soldier wears the clothes of the enemy he may expect to be taken for an enemy.

Oh, that our every mention of the precious Name of our LORD Jesus Christ might come from a heart *burning with love and reverence for Him!* It is possible to see the error we have pointed out, and then to go about determined to correct it with mechanical precision, but without feeling. The very mention of His precious Name should thrill us with delight. Jonathan Edwards wrote: "The first instance that I remember of that sort of inward, sweet delight in God and Divine things that I have lived much in since, was on reading those words, 1 Timothy 1:17, 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever, Amen.' As

I read these words, there came into my soul, and was as it were there diffused through it, a sense of the glory of the Divine Being; a new sense, quite different from anything I had ever experienced before. Never any words of Scripture seemed to me as these words did. I thought with myself, how excellent a Being that was, and how happy I should be, if I might enjoy that God, and be rapt up to Him in Heaven, and be as it were swallowed up in Him for ever! I kept saying, and as it were singing over these words of Scripture to myself; and went to pray to God *that I might enjoy Him*, and prayed in a manner quite different from what I used to do; *a new sort of affection.*" All this joy is missed by those who do not *delight* in His glorious Names.

May God help us to be filled with joy, a holy joy, *at the very mention of His Name*. As we draw nearer to the LORD in fellowship we will have more reverence for Him. We doubt if anything is gained, even among men, where friendships are of such a nature that all reserve and respect is laid aside, so that close friends consider it their right to pry into the most private affairs of friends. Friendship seems to us to be more lasting and deeper when love carries with it a sincere respect one for another. But in our friendship and fellowship with the LORD Jesus there is an intimacy that surpasses all earthly fellowships. He knows our inmost thoughts. He makes us feel like John, that we would like to lean upon His breast in closest communion, yet from that nearest place we would, like John, call Him "*LORD.*"

M Y L O R D

“MY LORD, I cannot see
Why men should turn from Thee.
If they could only guess
Thy matchless loveliness,
The beauty of Thy Face,
The richness of Thy grace,
My LORD, my LORD!

If they could only see
Thee on the cruel tree!
Nor pain nor death was stayed
Till all our debt was paid,
My LORD, my LORD!

If they could only know
That heart which loves them so,
Their only thought would be
How they might come to Thee,
My LORD, my LORD!”

—MARTHA SNELL NICHOLSON.

CHAPTER FIVE

SOME INTERESTING FACTS ABOUT THE WORD LORD

IN the original language of the Old Testament the Hebrew title, LORD, is *ADON*. This word in the singular number also occurs many times as *ADONI*, which means my LORD. The plural forms are *ADONIM*, LORDS, and *ADONAI*, which literally means My LORDS, but is always rendered, My LORD. The plural form, *ADONAI*, is never used of any but God. Gesenius remarks in his Hebrew Lexicon, "This plural form is used only of God." The singular form, *ADONI*, my LORD, is used many times of men but there are some interesting occurrences, which we shall consider, where this singular form is used of God. We believe that the plural number is often used in speaking of Deity because God is a Trinity. Some scholars deny this and tell us that it is merely the use of the plural that may be found in most languages where men are addressing other men of superior rank, such as kings. But the objection to this is that this custom is not followed in Scripture, for men never use the plural form, *ADONAI*, in addressing kings or their superiors in Scripture. Then again the fact that the singular form, *ADONI*, is sometimes used in addressing Deity where only One Person of the Deity is designated, at least in some places, would require some other explanation if the plural only indicated respect or reverence, for the same respect would be as fitting in addressing one member of the Trinity as for all. The singular, *ADONI*, was used by godly men and would not indicate a lack of respect.

The reason for the use of the plural word, *ADONAI*, is that the Trinity is designated in those passages where it occurs. The singular, *ADON*, *LORD*, and *ADONI*, my *LORD*, is used in passages where one member of the Trinity is mentioned, in many places. The Son of God seems to be addressed in the singular number in those passages where His humanity is brought before us, particularly where He is said to reign over the earth, and the plural form may be found where His Deity is emphasized.

As Man, God incarnate, our *LORD* Jesus is coming to judge the earth and to reign as King over all the earth. It is in passages which speak of this time that we find the singular word, *ADON*, used. One passage which has often been mentioned as an example of this use of the singular is in the one hundred and tenth Psalm, "The *LORD* said unto my *LORD*, Sit thou at My right hand, until I make thine enemies thy footstool." This reads literally, "Jehovah said unto *ADONI*," "My *LORD*," is singular, for God the Father is speaking to God the Son. He is to sit at the right hand until He comes to take the kingdom and reign on earth. David, who was inspired to write this Psalm called this One to whom Jehovah spoke, *ADONI*, My *LORD*. There are many other passages and we will quote a few of them. Let us notice that in these very sentences where our *LORD* Jesus is clearly brought before us that He is also called Jehovah, for this use of the singular does not make Him less than God, for as the suggestion of reverence is not all that is meant by the plural, it is not lacking in the singular forms. It was the *LORD* Jesus before His incarnation who went before the children of Israel in the wilderness (See 1st Cor. 10:9 and Matt. 23:37), and we read of "The ark of Jehovah, the *LORD* (*ADON*, singular) of all the earth" (Josh. 3:13). One of the

appearances of the LORD Jesus before His incarnation was when He came to Joshua as "The Captain of the LORD'S host" and said, "Loose thy shoe from off thy foot; for the ground whereon thou standest is holy." Then we read that Joshua addressed Him saying, "What saith my LORD?" Here the word "LORD" is from the Hebrew singular, *ADONI* (Joshua 5:14-15). Again we read, "Tremble, thou earth, at the presence of *ADON*, at the presence of the God of Jacob" (Psalm 114:7). *ADON* here is singular and also the word for "God," which is unusual, it is *Eloah*, the singular of *Elohim*. Many prophecies of the future speak as if the time of judgment had already come. "The earth melted like wax at the presence of Jehovah, at the presence of the *ADON* of the whole earth" (Psalm 97:5). "Therefore saith *ADON*, Jehovah of Hosts, the Mighty One of Israel, Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies" (Isa. 1:24). "I will consecrate their gain unto Jehovah, and their substance unto the *ADON* of the whole earth" (Micah 4:13). There can be only One who is to judge the earth and take His place as the King of "the whole earth," and that One is our LORD Jesus Christ. Passages which speak of His first coming are often joined to predictions of His second coming, as in the following where we are told of John the Baptist who came as His messenger to prepare the way before Him, and then of His coming again, when He shall suddenly come to His Temple. "Behold, I will send My messenger, and he shall prepare the way before Me: and the *ADON*, whom ye seek, shall suddenly come to His Temple" (Mal. 3:1).

From these passages we can see that where the title, *ADON*, or *ADONI*, occurs in the singular number it often designates our LORD Jesus and speaks of the time when He shall come to reign. While He is

of course also included in all the passages which speak in the plural of the Trinity, in the above Scriptures He is brought before us as "The Son of Man" but always in connection with His coming as the Judge and King. Our LORD Jesus often applied this title, "The Son of Man," to Himself but always in that same connection. He is the "Son of Man" of Daniel 7: 13-14. He is the MAN of the eighth Psalm who is now sitting at the right hand of the Father, waiting until He shall come again. This One is the *ADON*, or LORD of the whole earth.

We have the example of the inspired writers of the New Testament in substituting the title, LORD, for the Old Testament Name, Jehovah. In every passage where these inspired writers quoted the Old Testament passages which contained the Name, Jehovah, they substituted the Greek word *Kurios*, which means LORD. They were inspired to do this. When they quoted passages which contained other names, such as Moses, Aaron, they transliterated them, or wrote them as they sounded so they could be pronounced as the Greek text was read. Some say that the inspired writer just quoted from the Greek translation of the Old Testament called "The Septuagint," which was translated some 300 years B. C. The word *Kurios* is used in the Septuagint for Jehovah but this custom did not begin there for there is much evidence that the scribes in the time of Ezra indicated in their scrolls of the Scriptures places where the word *ADONAI* should be used in place of Jehovah, because they believed the great NAME should not be spoken aloud. It might sometimes be written but not read. Ezra was "A ready scribe of the Law of Moses" (Neh. 7: 6), and a "Scribe of the Law of the God of Heaven" (Ezra 7: 12). He was inspired to write a portion of the Scriptures and was no doubt guided in his efforts

to preserve the Hebrew texts. The "Sopherim," who are said to have started their work in the time of Ezra did much to preserve the pure Hebrew text of the Old Testament. These Sopherim are said to have changed the Name, Jehovah, in the text so that it would be read *ADONAI*, in one hundred and thirty-four places. These places were all marked in the margin so that it would be known that "*ADONAI*," just represented the Name, Jehovah. Then the "Masorites," a number of scholars whose duty it was to make no changes in the text but to take every precaution to preserve it as they found it, left marginal notes which refer to these passages. Their work has been called "A fence to the Scriptures" because they tried to lock the words and letters in their places by counting the words and letters and recording the middle word in each section, etc. A study of these marginal notes indicates that the Name, Jehovah, should be read as if it were *ADONAI*, and the whole purpose was that the "NAME," as it was called, should be used with great reverence. It was feared that it might seem like a lack of reverence to speak of Abraham or Moses arguing with Jehovah and so the word *ADONAI* was substituted in the following passages in Genesis and Exodus, (See Gen. 18: 27, 30, 32, Exodus 4: 10-13 and 5: 2). Our English Bibles usually indicate, by spelling the word "Lord" with only a capital for the first letter, that the original word is *ADONAI*, or "Lord." There are however a few places in the King James Version where the word is given with all capitals, "LORD," which would indicate that the original word in the text is Jehovah when it is really *ADONAI*, because the translators followed the suggestion of the marginal notes in the Hebrew. An example of this is found in Numbers 14:17. In the next, or the eighteenth verse, where Moses

ceases to advise the LORD what to do and merely quotes what God had said, the Name, Jehovah, is left in the text. In other words the passage would read as follows: "And now, I beseech thee, let the power of ADONAI be great, according as Thou hast spoken, saying, Jehovah is longsuffering, and of great mercy" Our English Bible gives the word, "LORD," all capitals, in both places. Then in the second Psalm, the scribes have suggested that we read, "The LORD shall have them in derision," and they have indicated that the change has been made from Jehovah to *ADONAI*. Some, even in our day, seem not to be able to speak with reverence of the derision of the LORD. Some of the things that have been said about God laughing here would be too awful to repeat. We prefer the reverence of the scribes which was learned from "Holy men of old," who spoke as they were moved by the Holy Ghost. We might go over the whole list of changes, but this will be sufficient to show what we have said, that the custom of using the word "LORD," or *ADONAI*, for Jehovah, began very early and may be traced in the oldest manuscripts of the Hebrew Old Testament, where it may also be seen that it all came from a reverence for the "NAME," Jehovah.

Should the Christian show less reverence than these Old Testament scribes? If the inspired writers of the New Testament in the original Greek followed this same custom they must have been inspired of God to do so, no matter who had done it before. What right have we to ignore the fact that the inspired Greek text uses the Greek word, *Kurios*, or LORD, in every passage where the Name, Jehovah, would appear in their quotations from the Old Testament?

Many have called attention to the fact that the Greek word, *Kurios*, or lord, in the New Testament is

sometimes used of men who were masters over other men, usually their slaves, and have concluded that this gives us the right to lower the meaning of that title as it is applied to our LORD Jesus to that same significance! It is true that Paul was inspired to speak of the relationship of masters and slaves and to use this word in those places, but they seem to ignore the fact that no believer in the New Testament ever addressed a superior by this title. To the believer there was One *KURIOS*, or LORD. Paul was inspired to write about this, saying, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many), (*Kurios* many), but to us there is One God, the Father, of whom are all things, and we in Him; and One LORD Jesus Christ, by whom are all things, and we by Him" (1st Cor. 8:5-8). To us, then, there is only One LORD, or *KURIOS*, only One who can rightly bear that title. Two things should be noticed in regard to the use of this title in the New Testament, first that true believers never addressed any *man* and called him "lord," and second, that although unbelievers were in the habit of calling their superiors "lord" they never used that title in addressing the LORD Jesus. The unbelievers were not led to use the title, LORD, for "No man can say that Jesus is LORD but by the Holy Ghost" (1st Cor. 12:3). The believers were led of God to do so.

In the Book of Acts this title, *KURIOS*, is rendered "LORD" one hundred and twelve times where it is applied to Deity. This is usually to designate the LORD Jesus as the LORD. Several times in Acts it represents the Hebrew word Jehovah where Old Testament passages are quoted which contain the Name. (See examples of this in Acts 2:19-20, compared with Joel 2:30, 31). There are also four places

in this book where this title *does not* designate our LORD Jesus nor Deity. These passages only help to prove the point we have mentioned. In one place it was used by an unbeliever, the jailor at Philippi, who said to Paul and Silas, "Sirs, what must I do to be saved?" (Acts 16:31). The word "Sirs" is from *Kurios*. The jailor did not know the LORD Jesus as yet and his use of the word only shows that it was the custom among the unsaved, as Paul said, to call men "lords." "There are lords many" to the unsaved, but to us, there is One LORD, our LORD Jesus Christ. We note too that the Roman ruler, Festus, could glibly speak of the Emperor as "My lord" (Acts 25:26), but the Apostle Paul did not. Paul very politely addressed king Agrippa saying, "I think myself happy, king Agrippa" (Acts 26:2). There was no "My lord" here, nor at any other time when the disciples addressed their superiors. This is so marked in the case of Paul that we wonder if king Agrippa did not perhaps notice how Paul repeatedly addressed him as "King," or "O king," and then in the same breath he gave the LORD Jesus the title, "LORD," from *KURIOS*. Paul said, "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks. And I said, Who art thou, LORD? And He said, I am Jesus whom thou persecutest . . . Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:13-19). Here Paul represents himself as having said to the LORD Jesus, "Who art thou, LORD?" But turning to the king he said, (not, "lord"), but "O king," and "King Agrippa." It is the same on through

this chapter, for Paul said, "Most noble Festus," and "King Agrippa," but never once did he use the title, "lord," in addressing his superiors. The LORD Jesus was Jehovah and the title, LORD, when applied to Him means just that.

God gave His Name to Moses as "I AM," saying, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Ex. 3:14). This Name, "I AM," is from the same Hebrew root as Jehovah, which is the Hebrew verb, "to be." Here it refers so plainly to His eternal Being that it is rendered "I AM," not giving the word as it is pronounced in Hebrew as in the case of a name but giving its meaning. There can be no doubt that our LORD Jesus claimed this title and all that it means when He said, "If ye believe not that I AM, ye shall die in your sins" (John 8:24). The word "he" is in italics here to show that it does not appear in the original Greek. "If ye believe not that I AM, ye shall die in your sins." Here our LORD declared that it is a fatal error to doubt His deity, to doubt that He is the "I AM," the Jehovah of the Old Testament. We may be saved through trusting Him, but if we did not believe in His Deity we would not be trusting Him *as God*. This Name, "I AM," reveals Him to be the ETERNAL, the One to whom past, present and future is one eternal now. He said, "Before Abraham was, I AM" (John 8:58). Only God could speak of His infinite past and say, "I AM," for all created beings must say "I was," or "I became." Again we read that when they came to arrest our LORD Jesus that He met them with the words, "I AM," revealing His Deity in such a way that they "went backward and fell to the ground" (John 18:5-8). The word "he" is not in the original here. The fact that they hardened their hearts against this manifestation of His Deity only brought out their deter-

mined wickedness. The LORD had determined long before that He would allow this, and so He allowed them to arrest Him.

The Greek word, *despotees*, from which our word despot is derived is found ten times in the New Testament where it is rendered both "master" and "Lord." It is used in addressing God the Father as in Luke 2: 29, Acts 4: 24 and the LORD who is coming to judge in Revelation 6: 10, of our LORD Jesus in 2nd Peter 2: 1, and Jude 4. It occurs where men as earthly masters are mentioned, as in 1 Tim. 6: 1 and 6: 2; Titus 2: 9; 1 Peter 2: 18 and 2 Peter 2: 20. The LORD Jesus is said to be the *Despotees*, the Owner, who has bought us with His own blood, and we are wholly His for eternity. We should delight in the fact that we are His, even as Paul delighted in calling himself the "Slave of Jesus Christ." But all this truth comes from a different word from those we have been considering. The word, *despotees*, is always used in the proper connection, as we have shown. The word *Kurios* occurs *over seven hundred times* in the New Testament and the word, *despotees*, *only ten times*. "No man can say that Jesus is LORD but by the Holy Ghost." This is not said of the title, "Master," or *Despotees*. He is also the *Despotees* of those who deny Him (Jude 4). We should notice the distinction between *despotees*, LORD, as Master and Owner, and *KURIOS*, LORD, the One who is Jehovah, the One whom we adore and worship as God. We feel that it is a mistake to see nothing more than "Master" in the meaning of the words *Kurios*, LORD, and *ADON*, and *ADONAI*, in the Old Testament. Sarah called Abraham *ADONI*, My lord, and she acknowledged him as her head but it was a nearer relationship than slave and master. The same word is used in Psalm 45: 11, where the "king's daughter," who is so dear to the

King is addressed in the words, "So shall the King greatly desire thy beauty: for He is thy LORD; and worship thou Him." In the New Testament there is a close relationship expressed in the term LORD, from *KURIOS*, which cannot be seen in the use of the word by the unsaved. Mary said, "My soul doth magnify the LORD, and my spirit hath rejoiced in God my Saviour." The "LORD" in whom she rejoiced was God, her Saviour. Mary might have been expected to refer to Him as "The Son of David," for this title came through His birth and it was indeed an acknowledgment of Him as the Messiah. It was to Jewish people who had always applied the 110th Psalm to Messiah that our LORD spoke when He said, "What think ye of Christ? whose Son is He?" But they could not seem to understand nor accept His Deity, for they replied, "The Son of David." "He saith unto them, How then doth David in spirit call Him LORD, saying, The LORD said unto my LORD, Sit thou on my right hand, till I make thine enemies thy footstool? If David call Him LORD (ADONI), how is He his son?" (Matt. 22: 42-45). Our LORD Jesus could have referred to other scriptures where He had been given the title, "ADONI," but He chose one where He is given this title by David and also where He is said to have been seated on the throne of God. Let us, like Mary, rejoice in the LORD as God our Saviour.

CHAPTER SIX

"WHOM HAVING NOT SEEN, YE LOVE"

"Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1: 8).

HOW precious our LORD Jesus is to those who have believed in Him! He is our joy, unspeakable joy. If we were able to describe this love and spiritual joy it would not be understood. After saying that the joy is "unspeakable," Peter adds just one word; he says that it is "*full of glory.*" This serves as an example to show how deeply we would become involved in spiritual things beyond our depth if he told us more. What does this one Greek word mean? It is translated "full of glory," or "glorified." It is just a foretaste of the coming glory. Mr. William Lincoln says of this word, "When our joy becomes intense, we are on the very edge of glory, at the very threshold of heaven. Glory is ever closely connected with joy — 'In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.' We could not, in our present condition, stand the full blaze of glory, but when our joy in the LORD is full, it is glory diluted, a scintillation of the eternal glory in which we are to dwell." If the unbelieving world could really know of this supernatural love we have for the LORD Jesus Christ, it would be an amazing thing to them that we could so love One whom we have *not seen*. It cannot be explained on natural grounds. It is the work of the Holy Spirit in our new natures.

Many things have been said and written about how we may live a happy, victorious Christian life. We believe that the greatest secret of victory in the Christian life is *to be occupied with Him*. The *LORD Himself* should be our rule of life. It is quite possible to be doing the *LORD'S* work and yet have little time for *Him*. We may even spend much time in prayer for His work, for people, and other things, and still not take time to *adore Him* and to pour out our hearts' love for Him. He loves to hear us say that we love Him, when we are alone with Him and it is just for His ears. Doctrines are necessary and church-membership is a blessing, but it is possible to be occupied with these things and yet to live at a distance from the *LORD Himself* and have very little close fellowship with Him, and just not take time to *delight in Him*.

We are on a journey. At the journey's end—perhaps in a few days—we shall see the **ONE** who is to be our bosom companion for many years. It is impossible to dismiss the thoughts of this Person from our minds. We talk of Him. All our plans for the future are centered in Him.

This was the attitude of the early Church toward the *LORD Jesus*. When they preached, they preached *Christ*, a *Person*. We read that Philip went down to Samaria, and preached *Christ* unto them; "Daily in the temple, and in every house, they ceased not to teach and to preach *Jesus Christ*." The message of Peter was, "To *Him* give all the prophets witness, that through His Name whosoever believeth in *Him* shall receive remission of sins" (Acts 10: 43). Paul said, "This *Jesus*, whom I preach unto you, is *Christ*." At Athens they said they were interested "because he preached unto them *Jesus*, and the resurrection." Paul said of his own preaching, "We preach *Christ* cruci-

fied." The burden of their lives and of their preaching was *a Person*, the LORD Jesus, not just religion. This should answer the question, "What shall we preach?"

There have been men who have been able to draw crowds of people to hear them preach for a time because of their eloquence, but they have lacked power. The men whose messages were always used of God were always men who preached the LORD Jesus Christ Himself. D. L. Moody proclaimed the LORD Jesus as Saviour. The writer heard him preach and was impressed that here was one who was talking about a PERSON, a real living PERSON who was at that moment willing and longing to receive poor, lost sinners. There was power too in the so-called "Plymouth Brethren" Movement, and we believe it was due to the fact that they emphasized the truth that we should worship a PERSON, the LORD Jesus Christ Himself. They talked of "gathering unto Him," believing that He was in very deed present, "in the midst," of those who gather to HIM, for the sole purpose of worshiping Him. In their writings and preaching they emphasized the words "*unto Him*." Many in different denominations have written books about the second coming of the LORD Jesus, but one book stands out above them all. This was a book written by Mr. W. E. Blackstone. He did not call it a book about a certain doctrine called "the second coming," but "Jesus Is Coming" was the title of his book. Then he went straight to the Word of God and let God tell us about the LORD Jesus Christ and that He is coming. God blesses any work that exalts the LORD Jesus Himself.

"Whom having not seen, ye love." Do our hearts respond and say, "Yes, I do love Him, and I long to see Him"? If the early Church at Ephesus had need of the word, "Thou hast left thy first love," then surely

we need it more today in these days of declension and spiritual dearth. We who think we are looking and longing for Him, we ourselves also need this word of exhortation. Perhaps if we were granted the fondest wish of our hearts and were permitted to look into His blessed face, as Peter did, we might see there much the same expression of love and hear the same question coming to us in a very personal way, "Simon, son of Jonas, lovest thou Me?"

Perhaps the most effective weapon that Satan has ever used against a Christian, is to surround him with prosperity, and then let him be in as close contact as possible with a spiritually dead and indifferent world. Then, if he can, he will add to that a contact with *professing* Christians who are living in the world. The Christian then falls into sin and wonders why he has no power to break away from it. The last state of the professing church just before the LORD comes is pictured in the letter to the Laodiceans. They think they are "rich, and increased with goods, and have need of nothing." If we are now living in this Laodicean period, then we are called upon to resist, and to overcome this lukewarm state, lukewarm toward *Him*. What a pitiful picture Samson must have been as he stood *powerless* before the Philistines, and all because his hair, which was a mark of his separation unto God, had been cut off. Because he was no longer a *separated one*, he was powerless. How many times have we seen Bible teachers who once gave new, fresh things from the Word when they were in close fellowship with *Him*, suddenly become powerless, and repeaters of their own and of other men's thoughts. Oh, let us all draw near and delight more in *Him*. Let His blessed Person be our chief joy. An assumed earnestness cannot make up for close fellowship with *Him*. Nothing can take the place of *eating* the Word.

"Thy words were found and I did eat them" should be our constant experience. The call to the Laodiceans is, "If any man *hear My voice*, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:20). We listen to His voice as He speaks to us through His Word, then "sup with Him." That means sweet fellowship with Him.

Our lives lack power unless we are filled with love for *Him*. We have seen children go out into the world from Christian homes, who have been well instructed in doctrine and about separation from the world, but they seemed to lack this one thing: they did not find their chief *delight* in the LORD and in the study of His Word. They read their Bibles every day, but it was from a sense of duty; there was no delight in quiet meditation over the things of God. They were impressed with the importance of fellowship with Christian men and all the means of grace. Then when the test came of resisting the world and its attractions, they began to question and wonder if their parents were not too strict. Then they asked themselves (not God), "What harm is there in tobacco, cards, worldly amusements and drink?" Of course the answer of the *flesh* to these questions is that there is no harm in them. But what saith the Scripture? How does the Bible answer all these questions for the believer? It says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15); "Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). John tells us what is meant by "the world"—"the lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2:16).

Let us look to God with prayer as we come now to consider *how He longs* for our love. We pray Thee, our God and Father, that Thy Holy Spirit may touch

our hearts and make them glow with an appreciation of Thy tenderness and love for us. May we be able to see those tender *hints* which Thou hast given us in Thy Word, hints of Thy longings for our affection. In the Name of our LORD Jesus Christ we ask it. Amen.

He desires that our love for Him should be the spring of all our actions. What a difference it makes when love is the *motive*! We remember seeing two boys about twelve and fourteen years old bring a beautiful bouquet of flowers to their mother on Mother's Day. We saw the light of joy in her eyes as she received them. "Just the thought that they would think of me, cheers me," she said. The thought that they loved her was precious. But she learned later that someone had prompted them to do it, and some of the joy was gone. We remember how David, without any *prompting*, suggested that he would like to do something for the LORD, and we are told how that pleased the LORD. We read, "He said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. . . . And it came to pass *that night*, that the word of the LORD came unto Nathan, saying, Go and tell My servant David, Thus saith the LORD, Shalt thou build Me an house to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. . . . Also the LORD telleth thee that He will make thee an house. And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will stablish the throne of his kingdom for ever. I will be his Father, and he shall be My son. If he

commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever" (2 Sam. 7:2-16). David planned to make a permanent dwelling-place for the LORD and the LORD immediately sent word to David that He would make his throne permanent. David purposed to build a house for God, and this pleased God so much that He sent the prophet at once, the same day, to tell him how He would reward David by making his house to abide for ever. In all this we see the delight which God has in those who do something *for Him* that comes from the heart. David's heart must have been moved by the Holy Spirit to do this, for it was in God's plan to build the temple. It was also God's plan to establish the throne of David. But how many there are who resist all His promptings! He surrounds us with comforts, as He did David, but we do not always look around at these things and say, "Now I must do something for Him."

What grace is manifested when God moves upon us to do His will and then rewards us as if it had all come from us without His prompting! There is something about the work of the blessed Holy Spirit in us that is deeper than we can comprehend. He so joins Himself to our new natures that His desires become ours; our new natures are brought into such close fellowship with Him that His thoughts seem to become ours. What a blessed fellowship! We realize that this explanation may be faulty. We cannot claim inspiration for our thoughts. But believers sometimes do not stop to consider that the Holy Spirit dwells within them, and that He leads them to desire God's glory. He leads them to be humble about it all.

The tender *hints* the LORD Jesus gave His disciples that were intended to draw out their love for Him are beautiful as we note them in Scripture. They show that our LORD Jesus is longing for the kind of love that responds to even a hint. When He walked with the two disciples on the way to Emmaus He expounded unto them from all the Scriptures the things *concerning Himself*. "And as they drew nigh the village whither they went, *He made as though He would have gone further*. But they constrained Him, saying, *Abide with us.*" Why did our LORD Jesus start to go on further? Then again, why did the Holy Spirit take such care to record this little movement? Beloved, our LORD must have valued very highly that invitation, that desire for Himself. He knew it was in their hearts, but He wanted an expression of it. He wanted us to know about it too, and so it is recorded in His Word. He could see in their hearts that He would be welcome, but "*He made as though He would have gone further.*" What a precious indication we have here that He longs for the *expression* of our love for Him. We should be sensitive to His slightest hint that He wants the spring of all our actions to be from love to Him. He seems to depend upon *our love for Him* to move us.

Remember His precious words which expressed His confidence in our love for Him: "The time will come when the Bridegroom shall be taken from them, *then shall they fast.*" (It was not, "Then I command them to fast.") The words of Uriah would be fitting for us to use when we are asked to enter into the hilarity of the world and its mad hunt for pleasure apart from Him. "And Uriah said unto David, The

ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go down to mine house, to eat and to drink?" (2 Sam. 11:11). Can you, beloved, make the application here?

CHAPTER SEVEN

OUR LORD LONGS TO COME FOR HIS BRIDE

WE ALL look forward to the joy of meeting the LORD Jesus. How wonderful and glorious just to *see* HIM; then the joy of being *with* HIM, and *like* HIM! We often linger with delight over the details of that meeting and what it all will mean for us, and for Him. One part is not so often mentioned—the joy that will be *His* when we meet in glory. When we go to meet a friend some distance from our homes, we usually ponder how we shall be received. If the loved ones who are to meet us are expected to rejoice at our coming, then with how much more pleasure we look forward to meet them. It often happens that the one whom we are to visit is very dear to us and is not in good health. Then we forget ourselves, and how much we may be helped by the visit, and our interest centres in the cheer that it will give to the loved one. This is unselfish love, the kind of love we should have for our LORD Jesus. Will our LORD Jesus be filled with joy when He gathers His own to Himself? Does the Scripture teach that our LORD is longing for that meeting with us when we shall be caught up to Him in the clouds? If we can learn from the Scripture that He is indeed longing for this, and that He will rejoice because we are at last with Him, then this should increase our joy in looking for Him.

We read in Hebrews 12:2, "Looking unto Jesus the Author and Finisher of our faith; *who for the joy that was set before Him* endured the cross, despising the shame, and is set down at the right hand of God."

What was the joy that was set before Him? It was, first of all, a great joy for Him to glorify God and to sit down at the right hand of God. But that is not all, for we read that His attitude now at God's right hand is described as "*expecting*." He is looking forward to something else: "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth *expecting* till His enemies be made His footstool. For by one offering *He hath perfected for ever them that are sanctified*" (Heb. 10: 12-14).

It is not just that He is looking forward to the time when He shall judge His enemies, but He has in mind finishing the work of the redemption of the bodies of those whom He has perfected for ever by His one offering. From henceforth He is *expecting*. The Greek word translated "*expecting*" is also found in the following three passages of Scripture, John 5: 3; Hebrews 11: 10; James 5: 7. In the first we read of "a great multitude of impotent folk, of blind, halt, withered, *waiting* for the moving of the water." Here the same Greek word is rendered "*waiting*." In this passage the word is chosen by God to picture the earnest desire of men and women with diseased bodies, racked with pain, and longing to be healed. The use of the word here is a suggestion of how we who are in pain and suffering long for Him to come to relieve and heal earth's sorrows once for all. But the fact that it is also used in the passage which speaks of *His* longing for the same time shows us that just as we are longing in this dark sin-sick world for His healing presence, so He is "*expecting*," or longing, to come to us. For this He died, and He is "*expecting*," or "*looking*" for, the results of His death to be carried out in our complete redemption, when our bodies will be completely glorified. The next passage is in Hebrews

11:8-10: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles . . . for he *looked* for a city which hath foundations, whose Builder and Maker is God."

The word "looked" here is from the same Greek word translated "expecting." Abraham "looked" for that city and our LORD is "expecting." Abraham separated himself from the things of this world. He lived in tents, away from the affairs of the world. His life is a picture of one with a burning desire to dwell in that city which hath foundations. The first use of this word suggested our longing to be delivered from the sufferings of this world as pictured by those impotent folk. Its second occurrence gives the thought of one longing for the coming *glories*. The fact that our LORD used this word to speak of *His desire* to come and relieve those suffering ones who are like the multitude of impotent folk, of blind, halt, withered, *waiting*, and to satisfy those longing ones who, like Abraham, are *looking* for a city, and told us that He is "expecting" that very time, should help us to realize His *longing desire* to come for us.

Now we shall consider the other passage which makes the thought clear that our LORD is "expecting" as one who has *waited a long time*. "Be patient therefore, brethren, unto the coming of the LORD. Behold, the husbandman *waiteth* for the precious fruit of the earth, and hath long patience for it" (James 5:7). The LORD Jesus is the *Husbandman* who is waiting for the fruit of the earth. This word "waiteth" is the same as that translated "expecting," which speaks of Him. To be sure, we understand that the husbandman is mentioned here as an example of how we should

wait with patience, but it is also true that the LORD Jesus is the Husbandman who waiteth for the precious fruit of the earth. Our LORD said, "He that soweth the good seed is the Son of Man." In Psalm 126 we read that, "He that goeth forth and weepeth, bearing precious seed, shall doubtless *come again* with rejoicing, bringing his sheaves with him." If this is true of us it is also true of Him.

Yes, when He comes again He will come with rejoicing. His joy will be in those who are His. "For the joy that was set before Him, He endured the cross, despising the shame." At the grave of Lazarus our LORD "groaned in spirit," no doubt because He longed to raise all the dead who are in Him. When He opened the ears of the deaf man and loosed his tongue we read, "And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue: and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened" (Mark 7: 33, 34). Why did He sigh? We believe it was because He knew that this was just a type of what is later to be fulfilled in the whole earth, as it is written in Isaiah 35: 5, 6, 10: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert . . . And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." We are strengthened in our belief that He was thinking and "sighing" (or groaning) for this time by the fact that this word rendered "sighing" is the same word for "groan" in a passage which speaks of our longing *for that same time*, "And not only they, but ourselves

also, which have the firstfruits of the Spirit, even we ourselves *groan* within ourselves, waiting for the adoption, to wit, the redemption of our bodies" (Rom. 8:23). And again, "For in this we *groan*, earnestly desiring to be clothed upon with our house which is from heaven . . . for we in this tabernacle do *groan*, being burdened . . . that mortality might be swallowed up of life" (2 Cor. 5:2-4). Knowing that He was picturing in a miniature type the fulfilment of all this, is it any wonder that He should groan in spirit for the realization of it all?

But why did He use spittle here and when He opened the eyes of the blind man? We believe that it was to speak of Himself as the "water of life." When He spoke of redeemed men He said that the water that He would give would be "in him a well of water springing up into everlasting life." When He spoke of the redeemed earth He said, "In the wilderness shall waters break out, and streams in the desert." But He is Himself that water of life, so to figure all this He took moisture from His own mouth. There was a purpose and meaning in His every act. So then, His very groaning in spirit pictured His longing for the time when He shall come to set us free, *He so loves us.*

Our LORD seems to hide these things which tell of His deep love and longing for us, just below the surface, so that we may find them and rejoice in the fact that He is like a Lover who regards His love as a thing too precious to spread before those who do not love Him. Those who love Him and will look for these things can find them. There is an intimation of His present longing for us in the story of the Last Supper. It seemed natural that our LORD, who knew all things, should compare the last supper He had with His disciples with the marriage supper of the Lamb: for one

looked forward to the other. That last supper was a precious time for Him. "And He said unto them, With *desire* I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Luke 22: 15, 16). "I will not drink of the fruit of the vine, until the kingdom of God shall come." He is fasting then all through this period of nearly two thousand years until His joy shall be realized of having all His redeemed ones with Him. During this long period, from the last supper with His disciples, until the marriage supper of the Lamb, He is "*expecting*," "*waiting*," "*looking*," longing to be with us! He sang a hymn at that Last Supper, and that was the last time He sang on earth. The next time we read of His singing is when He will be in the midst of His redeemed in glory: "In the midst of the Church will I sing praises unto Thee" (Heb. 2: 12).

Those words of our LORD in John 14, sound like the words of a lover to his betrothed, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself." Note those precious words, "*unto Myself*." In the Song of Solomon the bride is confident that her lover is filled with joy at the prospect of coming *for her*: "The voice of *my* beloved! Behold, he cometh *leaping upon the mountains, skipping upon the hills*" (Song of Sol. 2: 8). It is *his* voice that she expects to hear first; so it is with us. "For the LORD Himself shall descend from heaven with a *shout*, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, *to meet the LORD* in the air: and *so shall we ever be with the LORD*" (1 Thess. 4: 16-18). Praise God for such a glorious promise! This

may happen at any moment. There is no other prophecy to be fulfilled before this comes to pass.

Putting all the above thoughts together, we believe that the "shout" of our LORD from the air will be a shout of *joy*. The words He will speak may be the same words heard by John in Revelation 4:1, "Come up hither." He may say too, "Rise up, my love, my fair one, and come away. Thou art all fair, my love; *there is no spot in thee*." For, "Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, *that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.*"

Can we imagine that all this which means so much to Him could be without joy on His part? One verse from Jude proves that He will have joy when He receives His spotless Bride: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with *exceeding joy*." The joy mentioned here surely includes His joy. The passage, we will admit, can be read to mean either His joy or ours. This is not without purpose. He would have us to understand that there will be a mutual joy when we are presented to Him *without spot*. At last the efficacy of His sacrifice for our sins shall be manifest. The glory, shining glory, in which His saints will then appear, will magnify His great work on Calvary, and make known the unseen work of the Holy Spirit, in transforming hideous sinners into the most glorious beings in the universe.

There can be nothing more glorious than to be clothed with His glory. They were once sinful, but now His righteousness is reckoned to be theirs. We shall not feel like someone who has borrowed a glorious garment, which after all does not belong to us

and must be soon given back to the owner. When God says that His righteousness is ours, it really becomes our very own! Then the glory, which in Scripture is always manifested as a bright shining light, is His glory, which He has given to us. "And the glory which Thou gavest Me I have given them; that they may be one, even as We are one" (John 17: 22). He gave it, too, in such a way that it is ours; it will be a part of our beings forever.

Most students of Scripture know that many of the brides that are mentioned in the Old Testament are types, or pictures, of the Church, the Bride of the LORD Jesus Christ. These stories are true history, but God has woven into this history these types of things to come. There is Scripture proof that in Adam and Eve we have a suggestion of the oneness, or unity, of the LORD and His Bride (see Eph. 5: 25-32). The deep sleep of Adam speaks of the death of our LORD Jesus. Adam's side was opened while he slept, as the side of our LORD was pierced *after* He had died on the cross. The story of Rebekah (Genesis 24) has often been mentioned as a picture of the Bride of Christ as she is being won and brought to Him by the Holy Spirit. Then in the story of the long years of labor spent by Jacob for his bride, Rachel, we have the 2,000 years' labor of love of our LORD Jesus for His Bride. In Ruth we have the fact that the Church is a *Gentile* bride. Ruth was a Moabitess, and a Moabite could not enter into the congregation of the LORD to the tenth generation, according to law (Deut. 23: 3), but grace prevailed and brought Ruth in, just as we "who were far off" are made nigh (Eph. 3: 13).

We call the attention of the reader to these well-known types to bring out one detail which has apparently not been noticed before, and that is the *time* when the Bride meets the Bridegroom, or when the

Bridegroom goes out to meet the Bride. In these types it seems that in each some mention is made of the time of day. In Genesis 3:8 we have the fact mentioned that God came seeking Adam and Eve "in the cool of the day." That would be in the *evening*. Then when the servant of Abraham came to the well, we read, "And he made his camels to kneel down without the city by a well of water at *the time of the evening*" (Gen. 24:11). Then when Isaac met Rebekah, another well is mentioned, and also the time of day, "And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. And Isaac went out to meditate in the field at *the eventide*: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel" (Gen. 24:62-64). Here again we see that it was at "even-tide." Then when Jacob first met Rachel, the time of day is mentioned, but not so definitely. Jacob inquired about Laban from those who were at the well. They answered, "He is well: and, behold, Rachel his daughter cometh with the sheep. And he said, *Lo, it is yet high day*, neither is it time that the cattle should be gathered together" (Gen. 29:6, 7). This expression "high day" seems to mean that it was late in the day for the sheep to be watered, this should have been done early in the morning. But it seems that there was still time for them to feed in the pastures. This is not clear however. There is a similar expression in Romans (13:11): "And knowing the time, that now it is *high time* to awake out of sleep: for now is our salvation nearer than when we believed." "There is no time to be lost, in view of the coming night," as we might say. It was Jacob who said, "It is high day." He seemed to desire to hasten the matter. Then we read that "while he yet spake with them, Rachel came

with her father's sheep: for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice and wept" (Gen. 29: 10, 11). What a beautiful picture and how rich in typical language!

In the story of Ruth a later hour is mentioned. Boaz (which means "strong") is the one who redeems Ruth. While Boaz, the strong redeemer, lay unconscious in sleep, Ruth came and lay at his feet. "And it came to pass at *midnight*, that the man was afraid, and turned himself: and, behold, a woman lay at his feet" (Ruth 3: 8). The words "turned himself" are rendered in the margin, "took hold on himself." The Mighty Redeemer took hold on Himself for our salvation on the cross. It is at the feet of the LORD Jesus, trusting in Him and His sleep on the cross, that the Church, His Bride, comes to know Him. He saw her as she would be later, all clothed in His righteousness. He had that joy set before Him as He endured the cross, the joy of receiving His Bride. He knew it all from all eternity past, but it was ever before Him as He suffered there for us.

In all these pictures of evening and night scenes there is the thought of the *time* when our LORD shall receive His Bride. Perhaps the *time* is mentioned because He would have us know that this future time of meeting is *very precious to Him*. He longs to meet His glorified Bride. God's righteousness and glories shine out against all the black midnight of sin. He has often taken hold upon His own great strength to deliver His people at night, or at midnight. He showed

Abraham the stars, which pictured the heavenly seed of Abraham. God seemed then to be delighting in the prospect of that coming glory of His people when they shall shine as the stars. It was at midnight that the LORD smote all the firstborn of Egypt and delivered His people. Paul and Silas were delivered from prison at midnight (Acts 16: 25, 26). "Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all" (Judges 16: 3). This all speaks of how our Redeemer, who was strong against all the powers of darkness, has overcome so gloriously. We sing "He tore the bars away, Jesus, My LORD." We sing, yes, beloved, and we wish to call attention to the fact that *He rejoices* in this deliverance.

The evening hour, mentioned so often as the time when the Bride is to meet the Bridegroom, may speak of the fact that the dreadful night of the great tribulation mentioned by our LORD in Matthew 21: 24, is to come after the LORD Jesus takes away His Bride from this earth. She is to be taken in the *evening* of earth's history, but the Jewish remnant will be delivered at midnight. That tribulation time is coming very soon. The Dictators, and perhaps the "ten kings" who are to arise *before* the Satanic ruler, seem to be trying to push themselves on the scene now. It is not necessary that we should be here when these Dictators come, but we might be here while they are making ready for the "Man of Sin," who will come after the Church has gone. We have studied all the different teachings about the coming of the LORD, and are satisfied that the Church, which is composed of all true believers, will *not* be on earth when the tribulation comes; she will be taken away before that manifestation of God's wrath upon those who have rejected His grace. She will have no place in such a scene of wrath

against the ungodly. We speak of this time of tribulation here to bring out the point that it is already "towards evening;" the LORD will come very soon for His Bride.

There is one other scene that should go with these types of the "water of life," the "wells," and the "Bride," and that is the time when our LORD comes *with* His Bride. Then the "Tabernacle of God shall be with men." To His description of it He seems to bring in all this typical language, even the "night," but with a ring of triumph in the very mention of the word. Let us read about it in His words. "And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give to him that is athirst of the fountain of the water of life freely. . . . And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the Bride, the Lamb's wife" (Rev. 21: 6, 9). Then follows a description of the Holy City, the New Jerusalem, which is to be the eternal abode of the Bride, and so closely connected with her that it is called "the Bride." (This does not prove that there is no City of the New Jerusalem, as some teach. It is not unusual to speak of things which God has joined together as if they were not any more two, but one. Thus, the Church is called "Christ" in 1 Cor. 12: 12, and the God of Jacob is called "Jacob" in Psalm 24: 6). Then we read of that city, "And the gates of it shall not be shut at all by day: for *there shall be no night there.*" So here we have mentioned, "the Bride," the Lamb's wife," "the water of life" (reminding us of the wells), and then, not a time of day, nor the mention of the evening, but "*There shall be no night there.*" In the last chapter of the Bible these things are mentioned again, but the order is reversed, "There shall be no

night there" (Rev. 22: 5). Then, "And the Spirit and the Bride say Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22: 17). Here the order is "the night," "the Bride," "the water of life." In Revelation 21: 6-9 it is "The water of life," "the Bride, the Lamb's wife," then in verse 25, "*There shall be no night there.*" Things are sometimes repeated in Scripture for emphasis. God lingers over the things that are precious to Him. Here we see the happy ending of this love story with its key words, "*water of life*," "*the Bride*," and the *evening time*. The Bride shall then be at home with her LORD. The long night is past for her. "Happy ever after" is true here. How glad we shall be that we shall always have Him who is the "Water of Life." We believe that the Church is both His Bride and His Body. This is clear from Ephesians 5: 31.

Beloved, can you doubt that He is even now longing to have all His loved ones with Him in glory? Then let us *rejoice in this truth*. The early Christians had a burning desire for that time of meeting with their LORD. The desire was so great that they were urged to have patience to enable them to *endure* that pain of separation from Him. God's word to them was: "And the LORD direct your hearts into the love of God and into the *patient waiting for Christ*" (2 Thess. 3: 5). This Greek word for "patience" means to "endure." Again we read, "Be patient therefore, brethren, unto the coming of the LORD" (James 5: 7). How many do we find today who so long for the LORD Jesus to come that we must urge them to be patient—to endure it? We know that there are some Christians to whom this waiting for Him is just an endurance test. The language of their hearts is, "Oh, that Thou wouldest rend the heavens and come down" (Isa. 64: 1).

If we long so for Him to come down that we may meet Him, regardless of our imperfections and weaknesses, *how He must long to have us with Him*. These very longings in our hearts have been put there by Him through the blessed work of the Holy Spirit. This longing for Him is a proof of His desire for us. Our LORD looks forward with joy to the fulfilment of 1 Thess. 4:16-18. What a glad bounding away that will be for us! Then just to be *with Him* for evermore!

Beloved reader, are you not cheered by the thought that He longs to meet you in the air? That He longs for the redemption of your body in glory and power?

CHAPTER EIGHT

"I AM THE WAY"

BEFORE we take up the deeper subject of "worship" let us consider how we have been saved through our Mighty LORD.

Salvation is through a Person, not by means of a code of morals. Some seem to think that the way of salvation is through some intricate mysterious method that is difficult to understand. But God's way is not so involved that only the learned can grasp it; it is so simple that little children by the thousands have understood it. The LORD Jesus Christ Himself is the Saviour and the WAY. Come, then, to Him, and He will save you.

The whole Word of God points to *one Person* who was marked out from all others as the One sent to save us from sin. In Genesis Adam and Eve were plainly told of the *Seed of the Woman* who was to come and bruise the serpent's head. The Prophets pointed to Him many years before He came, as the One who would come to die for our sins. So detailed were these prophecies that centuries before He came, men could know the time of His coming, the tribe and family through which He would come, the place of His birth, the manner of His life and death, and so many details concerning Him, that only one Man of all the millions who have been born into this world could possibly be the One of whom the Prophets speak.

The prophecies were such that no man could choose of his own will to fulfil them. No man could control the place and manner of his birth and lineage. If a man were to be born at the right time and at the right place and should then decide that he would try

to be the promised One, he would need the almighty power of God to be able to heal the sick, raise the dead, and to be crucified and rise from the dead himself. All this he would need to do as a humble person without honor, and, more than that, be actually hated for it. A man who could have all these powers must also be pure and without sin; this would be impossible in a pretender.

God set aside a whole nation, the Jews, to teach them about His way of salvation. They did not originate this plan, for they rejected His Prophets who foretold of the coming One, they rejected Him when He came and they still reject Him, although they still stand guard over these Old Testament prophecies which condemn them. God gave them the Law, the ten commandments, not that they might merit salvation by keeping them as they now think, but that they might see what His righteous requirements were. In that way, they could realize that they were sinners in need of a Saviour. They could see how useless it would be to say, as so many do today, "If I do the best I can, I shall be all right," since God required absolute perfection, which is beyond our power. Then when men realized their own sinfulness and helplessness before God as breakers of His holy law, He gave them sacrifices and offerings to teach them that He had provided a way whereby He could transfer their guilt to a Substitute, One who would be able to bear their whole load of guilt and all the punishment they deserved.

We cannot save ourselves, but we may be saved through a Substitute, the LORD Jesus Christ, "who was delivered for our offences, and was raised again for our justification." God is righteous and "can by no means clear the guilty." His justice *must* be satisfied. He planned a way whereby "He might be just,

and the Justifier of him that believeth in Jesus." So our sins were actually laid upon the LORD Jesus Christ, as it is clearly stated, "The LORD hath laid on Him the iniquity of us all" (Isa. 53:6). This was not merely a typical or symbolical thing. Our sins were borne by the LORD Jesus on the cross, He, the Infinite One, was able to bear the full penalty of the wrath of God in our place. "He bare our sins in His own body on the tree" (1 Peter 2:24). God will not punish me, the sinner who believes in Him, and Christ too, for the same sins. His well-beloved Son has paid the debt in full. Our part is to believe and receive Him as our Saviour.

Reader, if you do not know you are saved, or if you fear you are lost, if for some reason you do not feel *sure* your sins are all forgiven, then let us turn to the Word of God and let Him speak to you. To do this you may put your own name into those verses, or in other words, realize that God is actually speaking to *you*.

First, let us read Isaiah 53:6: "All we like sheep have gone astray; we have turned every one to his own way." Are you sure that this "all" refers to you? You have gone astray from God, you have done things that have displeased Him, and sin cannot abide in His sight. If you will not let this part of the verse apply to you then you cannot lay claim to the rest. Now if you do now take your place as a sinner, as one to whom this first "all" will apply, we will read the rest of the verse. It is for *you* with all its precious meaning, "*And the LORD hath laid on Him the iniquity of us all.*" If He says that He laid my sins on the LORD Jesus, I must believe it. If He laid them there they are gone from me. Peter says, "Who His own self bare *our* sins in His own body on the tree" (1 Peter 2:24).

Do you ask, "Then what am I to do?" Just believe what God says, and receive the LORD Jesus as your Saviour; believe that your sins were indeed laid upon Him! Believe that He suffered in your place and that God's justice is satisfied. Rejoice with all other believers that you know positively now, upon the authority of God's Holy Word, that your sins are forgiven. He says, "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe *are* justified from all things, from which ye could not be justified by the law of Moses" (Acts 13: 38, 39).

And again we read, "These things I have written unto you that believe on the Name of the Son of God; that ye may *know* that ye *have* eternal life" (1 John 5: 13). This is not just your sins up-to-date, but all your sins. Read that verse again: "Justified from all things." He bore all your sins, not merely some of them. Your part is to believe this. He died for our sins "that we being dead to sins, should live unto righteousness: by whose stripes ye were healed." He wants us to "live unto righteousness," but it is not that living unto righteousness that saves us, nor does He say that we keep ourselves saved by our own righteousness. It is, "By whose stripes ye were healed." Notice the words, "Ye *were* healed." The healing or saving is all *done* as far as it concerns the salvation of our souls, if we have received Him. Our *bodies* are still to be redeemed at His coming. Peter added one more word to the passage just quoted, and he seems to have had the passage in Isaiah 53: 6 in mind, for he says, "For ye were like sheep going *astray*; but are now returned unto the Shepherd and Bishop of your souls." Before, we had no Shepherd to keep us; now we shall be kept by the power of God from going *astray*. The Chris-

tians who have believed that salvation is *all* of God and not in any way through their own righteousness are usually those who are most noted for their righteous lives. There are those who merely profess to know Him who in their works deny Him. If a man is really born again he will live a better life. After we receive Him, then the Holy Spirit comes to live in us. We are actually born of the Spirit. A great inward change takes place. We become partakers of the Divine nature. But this is all *God's* work. Those who fear that this doctrine gives men a license to live careless lives either overlook or make light of this work of the Holy Spirit in regenerating and keeping power.

Now let us read another Scripture, and remember to appropriate it for our own souls. These are the words of the LORD Jesus Himself, "*Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life*" (John 5:24). What are the conditions laid down here? "He that heareth My word, and believeth on Him that sent Me." You have heard His WORD, and all about how He died in your place, now you may believe or receive the LORD Jesus as the One sent to take all the punishment for your sins. Believe that He was charged as though He were guilty of your sins. He took the guilt, and then He endured all the wrath of God in our place. Then He rose from the dead without any taint of sin—your sin and mine—and He is now seated at the right hand of God as "Jesus Christ the Righteous." "He was delivered for our offences, and was raised again for our justification." If you have applied the first part of the verse, John 5:24, and have believed all this, then you may now believe the last part, which says, "*Hath everlasting life, and*

shall not come into condemnation." This word "condemnation" means "judgment," the same Greek word is translated "judgment" in other places. Do you believe then that you "have everlasting life and shall not come into judgment"? Why not believe it when God has said it? There can be no judgment left for you if He Himself bore our sins on the cross. Do you see it all now? Can you rely on His Word? *Then never doubt it again.* If Satan comes to cause you to doubt it, go again to *God's Word* and read this again and believe it. If you should sin after you are saved you will be out of fellowship or happy communion with God until you go and confess it to Him and forsake it. When you are out of fellowship you may be very unhappy, but you are not lost. You do not need to be saved over again every time you sin. You are given *eternal* life the moment you believe and receive Him. This believing is not just believing that there is a God, the devils believe that—"the devils also believe and tremble." We do not believe and *tremble*, we believe and *trust*. They do not *receive* the LORD Jesus as their Saviour in believing that there is a God. They cannot believe this way. Many men have said, "Oh, I believe; I believe that there is a God." God says that they do well to believe that there is a God but such a belief is not saving faith. This word "faith" is also translated "trust," and it means that. "I know I am saved, because the LORD Jesus died for me." No devil, nor demon, ever said that.

We have explained what is meant in Scripture by "believing." We suggest that the reader go over it again if he does not understand it, and we promise that if he will believe as he reads he will understand. In this the things of God are different from the things of the world; in the world men insist that they must understand before they will believe, but God gives

faith to those who will believe first. This faith is a supernatural thing. Then, "Trust in the LORD with all thine heart; and lean not unto thine own understanding" (Prov. 3: 5).

It is well to test yourself out to see if you really speak as if you *knew* you were trusting and believing what God says above about those who believe. When you are asked if you are saved do you say, "*I hope so*"? Then are you not by these words contradicting what He says, "*Hath everlasting life*"? Or do you perhaps say, "*I am trying to do the best I can to live a good life*"? If you answer with such words then your faith is evidently partly in what you do yourself, your own good works. How will you ever be able to put those words, "*Hath everlasting life*," into such a doctrine? But if your answer is, "*Yes, I know I am saved, and that I shall never be lost, because the LORD Jesus bore all my sins*;" then it would appear that you have placed all your faith in HIM to save you.

If a saved man should continue in sin then God will judge him for it. It is a serious matter for the Christian to sin. It is plainly taught in such scriptures as 1 Corinthians 5: 5 and 11: 30, 31, and Romans 8: 13, that if a Christian will not judge himself for sin after he has been saved then God will judge him with such things as "weakness," "sickness," or "death" (or "sleep," which is the Scripture word for the death of the saint). Did the reader ever notice how God made an "*everlasting covenant*" with David? What was to happen if David or his seed should sin? God said, "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but *My mercy shall not depart away from him*, as I took it from Saul" (2 Sam. 7: 14). David said that this was "ordered in all things and *sure*." This is called the "*sure mercies of David*." But God has also

promised to make this very covenant with all those who come to Him. "Ho, every one that thirsteth, come ye to the waters. . . . And I will make an everlasting covenant with you, even the *sure mercies of David*" (Isa. 55: 1-3). This is the same "water of life" which is offered by our LORD Jesus, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4: 14). This is the "gospel," or "good news," that eternal life is offered as a gift. To be told that we might possibly be saved "at last" if we live a life that will pass inspection is not the "good news." "*Salvation is of the LORD.*" It is *all* of God, so that He will have *all* the glory of saving us. No man is worthy, all believers sin in thought or deed at times. If your good life keeps you saved and you admit that there is some sin in all of us then just *how* good must we live? The best you can? God has no such standards. So He reckons us all *sinners* and grants eternal life to all who believe and receive Him. There are degrees of *rewards* to be given for *service*, but no degrees in eternal life. Eternal life is one subject quite separate from the subject of *rewards for service*. There are indeed many exhortations in Scripture to believers to live holy lives, but to those who are under this *everlasting covenant* God does not say, "Do and live." We are first reminded that we *are* in possession of eternal life, and then we are told that *because of this* we should live to please God. He says, "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3: 8). There are rewards for our good deeds, but salvation is *sure* for the believer who has really received the LORD Jesus and been born again.

There are many other passages of Scripture that show the way of salvation and they all point to a Person, the LORD Jesus Christ, not to good works. He says, "He that hath the Son hath life;" "This is life eternal that they might know Thee the only true God, and Jesus Christ whom Thou hast sent;" "For God so loved the world, that He gave His only begotten Son, that *whosoever believeth in Him* should not perish, but have everlasting life."

I am in the world and I am therefore one for whom He gave His Son. I have believed in Him and have believed in such a way that I have received Him as my Saviour. *He says* that I shall never perish but have everlasting life. Why then should I doubt it?

Come to Him *now*, directly to Him. He will receive you, if you place all your trust *in Him*, confessing yourself to be a sinner, bringing nothing of your own goodness. "There is none good, no, not one." He will comfort and bless you and fill you with all joy and peace in believing. Then as you come to know Him better through meditating on Him as He is revealed in His own Word, you will come to realize that He is altogether lovely. The Holy Spirit will cause you to know His preciousness and loveliness until He fills and satisfies your soul, and you will say with thousands of other believers, "He is all I need, for time and eternity, He is my all in all." Come now to Him. Do not wait and try to make yourself better before you come. If you did that, you would only hear Him say, "I came not to call the righteous but sinners to repentance." "There is none righteous." But hear Him now as He says, "Come unto Me." "*This Man receiveth sinners and eateth with them.*" "*Christ receiveth sinful men,*" as the well-known song we sing tells us.

Let me assure you that after you have received Him as Saviour and LORD He will set you free from any sinful habits. You have no power over them but He has all power. Come then to Him as you are, without one plea but that His blood was shed for you. He will receive you, for He said, "Him that cometh unto Me I will in no wise cast out." If you reject Him, or fail to receive Him and His gracious offer you will be eternally lost.

CHAPTER NINE

WORSHIP

WE have been considering the LORD Jesus Christ, the ONE altogether lovely. As we meditate about Him the Holy Spirit fills us with an appreciation of His beauties and a sense of His presence, so that we turn directly to Him and worship. As we read the Psalms we notice that the Psalmist seems to have this same experience; as he speaks *about* Him and His might, he is led to turn and speak directly to Him, as if he suddenly realized that He was very near. In Psalm 19 he first speaks about Him and His Word, "The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." Then he turns to speak directly to Him, "Moreover by them is *Thy* servant warned: and in keeping of them there is great reward . . . cleanse *Thou* me . . . keep back *Thy* servant. . . Let the words of my mouth, and the meditation of my heart, be acceptable in *Thy* sight, O LORD, my Strength and my Redeemer." Then in Psalm 23 he begins to talk about the LORD. "The LORD is my Shepherd . . . He maketh me to lie down," but he soon turns to speak *to* the LORD, "Thou art with me."

In the next part of this book we shall study the subject of worship as it is taught in Scripture. We are following the manner of Scripture in doing so: first consider Him, and then *worship* Him. We hope the beloved reader will feel the call to worship. "O come, let us worship and bow down, let us kneel before

the LORD our Maker" (Ps. 95: 6). "Exalt ye the LORD our God, and worship at His footstool; for He is holy" (Ps. 99: 5). "Give unto the LORD the glory due unto His Name; worship the LORD in the beauty of holiness" (Ps. 29: 2).

If worship is so important then surely we should meditate upon all that the Scripture has to say about it. In heaven, where we shall spend eternity, they *delight* in this holy exercise. Let us ask God just now to fill us with a desire to know more about the mysteries of worship as they are revealed in His Word. Father, prepare our hearts to desire a knowledge of what it means to worship Thee. May we find great delight in this study, and in worshipping Thee. In the name of our LORD Jesus Christ we ask it. Amen.

We desire then to consider worship alone, apart from all other things, and just as we find it in the Scriptures. This is an important and timely subject. It is important because it concerns the nearest and dearest relations between the believer and his God in time and eternity. It is timely, because very soon it is to be a question of life and death on this earth, not whether we shall worship or not worship, but whether we shall worship God or Satan and his man of sin, for all must worship either God or Satan or else be killed (Rev. 13: 4-12). We believe that the Church will be away in glory before then, but those who are here will be forced to understand something of the importance of worship.

The English word "worship" comes from the word "worth," or "worthship." This is not an exact translation of the Hebrew or Greek words which it represents. The original Hebrew word means "to bow down." Sometimes men were said to worship and bow down, that is, they bowed down their bodies and

then humbled, or bowed down, themselves inwardly. This is not all the word implies, for the worshipper was filled with a sense of the "worth" of God, and so in this act of worship he was adoring Him. This is the thought of the English word, "worship" or "worth-ship." This, after all, is the most important part of worship and so we rejoice that the translators chose this beautiful old English word "*worship*" to express this thought. We do not wish to set it aside nor to suggest a better word, but just to delight in the deep things that are suggested to us in the passages where it occurs in Scripture.

We may learn something from the Hebrew significance of "bowing down," too. Many times we read that men bowed and worshipped, or they "bowed their heads and worshipped." While we do not wish to infer that it is not possible to worship and adore Him without bowing down, yet is it not true that the attitude of the body while we worship may indicate to some extent the degree to which we are inwardly devoting ourselves to God? If the men of Scripture always bowed when they worshipped, then surely there must be something wrong with those who seldom or never bow before Him to worship.

When we worship God we should be filled with a sense of His worthiness and preciousness to a degree that is only possible through the help of the Holy Spirit. Worship is a supernatural, a spiritual exercise. This is a truth we shall find very plainly taught in Scripture. We shall see too as we consider the Word of God that holy men of God chose those times when God filled them with a realization of His nearness, to fall down *immediately* before Him to worship. It is possible to have set times for worship and to ask God to fill us with a sense of His presence at those times; but when He comes at other times, times of

His own choice, and fills us with a spirit of worship and praise and thanksgiving, we should go at once and *worship Him*. We shall find this suggested in the examples set before us in Scripture. These men of God seemed to understand that when God manifested Himself in such a manner that they were filled with a sense of His presence, they should worship immediately. This seems wise too when we consider that because of our limited powers our moods do not last long. The men about whom we shall read seemed to act as if they realized this and so they responded at once to the inner workings of the Holy Spirit. They were moved to action, they did not sit and quietly meditate about it but seemed to act like men who suddenly realized that God had drawn near, so that they could realize His presence, and they bowed and worshipped. Any true believer would surely bow and worship if he felt that he was in the very presence of God.

We have heard men say that prayer is "just asking God for something." That surely is wrong, or at least it is not a complete definition of prayer. Perhaps the teachers who say this intend to make young Christians understand that it is not a difficult matter to pray. The intention is good and the thought, as far as it goes, is helpful, but prayer should *include worship*. Our LORD Jesus taught His disciples to begin and end their prayers with words that express worship. Just notice how much of that short prayer is really worship. "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. . . . For Thine is the kingdom, and the power, and the glory, for ever. Amen." This is the language of worship. Worship comes first and last here. God's glory is the theme.

Now let us consider the first occurrence of the Hebrew word "worship" in Scripture. We say, "Hebrew word," for in this place the word is not rendered "worship," but "bowed down." The word occurs in the story of Abraham and the first *recorded* appearance of God as Man. The "Angel of the LORD" appeared before this to Hagar, as we see in Genesis, chapter sixteen, and no doubt this and other appearances of the "LORD" to men, as to Adam in Eden, were all manifestations of the same LORD in the form of a man. But in the account of the three men who appeared to Abraham (Gen. 18: 1-33), we are told plainly for the first time that He appeared as *Man*. "And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the ground." Note the *three* men here. After the statement that "the LORD" appeared unto him, we read this explanation of how the LORD appeared as three men. Abraham bowed himself toward the ground, and said, My LORD, if now I have found favour in Thy sight." The Hebrew word which is translated "bowed himself" is usually rendered "worship" in the Old Testament. Abraham addressed the three men as if they were one, My LORD." The marginal note in the original Hebrew Bible has the word "Holy," showing that the word "LORD" used here by Abraham should be understood to be "Jehovah." There is a mingling of the singular and plural numbers in the text as there often is where Deity is mentioned. In the ninth verse we read, "And they said unto him, Where is Sarah thy wife?" "They said" is plural, but in the next verse we have the singular number applied to the three, "And He said, *I will cer-*

tainly return unto thee according to the time of life." Then we read that two of these men, or angels, went down to Sodom, "But Abraham stood yet before the LORD" (Gen. 18:22). Abraham called Him "the Judge of all the earth." This is a title that belongs to the LORD Jesus, for all judgment is committed unto the Son. It is He who shall judge the quick and the dead. So then, in this word "*bowed himself*" we have the first occurrence of the Hebrew word for "worship."

The word "worship" very fittingly occurs here for the first time in Genesis 18 for several reasons. First, it emphasizes the fact that worship is only possible through the LORD Jesus who is Man, yet God incarnate. Then this worship scene comes after Abraham had "received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised" (Gen. 17:24; Rom. 4:11). Abraham was reckoned righteous before this, for he was reckoned righteous the *moment he believed God* (see Gen. 15:6), but it was necessary that he should receive the "sign of circumcision" before he could complete the type of a true worshipper. We do not have circumcision as a seal nor as a sign, but we are *sealed* with the Holy Spirit when we believe on the LORD Jesus and are born again. So the thought we have from this is that we worship God through the LORD Jesus, and that we must be indwelt by the blessed Holy Spirit. This, of course, is God's part. He does it all. Praise His holy Name! Then this visit which God paid to Abraham was first of all for the purpose of giving him the promise of a son, and setting the definite time when the son, Isaac, should be born. This son was a type of the Eternal Son of God. God spoke in grace here, first of the son and then of the judgment upon the ungodly in Sodom, which we are told in Jude was a type of the judgment of the wicked. "Even as Sodom

and Gomorrah, and the cities about them in like manner, giving themselves over to fornication . . . are set forth for an example, suffering the vengeance of eternal fire" (Jude 7). We have a mention of "the Son" here where the Son (in type) is promised, and in chapter twenty-two, where the "Son" is offered in sacrifice, and again in chapter twenty-four where the Bride is being won for "the Son." In each of these chapters we are taught valuable lessons about *worship*. We worship through the SON of God.

Our LORD Jesus came as God's Son and told us that no man can come unto the *Father* but by Him. The question might be asked, Then how did men come to God before our LORD came into the world? They came to God through the sacrifices and offerings and the priesthood which all pictured the LORD Jesus who was to come later. They did, then, come through the Son, through these types. His work was all made known to the worshippers through these things. This first instance of Abraham worshipping God when He appeared as a Man, not coming through a priest or offerings but bowing in the immediate presence of God, speaks loudly of how direct approach to God would be made possible through the incarnate Son of God. The veil of the Temple was rent from top to bottom when our LORD Jesus died on the cross, to show us that the way into the presence of God is now open. The veil, we are told, was a type of His flesh. His flesh, like the veil, must be rent in order to open the way, but the way was through His flesh, He must become Man in order to die. "The Word became flesh." We shall see in our study of the first occurrence of the word "worship" in the New Testament that the very next thing we are told after His birth is announced is that men, three wise men, came to *worship Him*. The Temple and the priesthood were ignored!

So then, we begin our study of worship with this wonderful account of how God appeared as Man. This is where *God* begins the subject. As we follow on in our study we shall see that He reveals a little more in each place where worship is mentioned. Here we learn that this "Man" to whom Abraham talked was Jehovah. We learn later, in another picture, that He was also "the Son." How different is God's method of unfolding truth from man's method, and how strange are man's conceptions of God's truth! If we had started to study about worship as it is found in the world about us today, what confusion there would be! The world does not begin with Him. They know about worship but it is worship without God! But the moment we turn to the Word of God and begin where He begins, we are led to worship God the SON.

God has sent forth His Son, who is God incarnate, as the Object of worship. In Him we worship the Triune God. So then, no man can worship God in the LORD Jesus Christ until he fully believes that He is truly God. If the LORD Jesus were ever so little less than God it would be idolatry to worship Him. This was the point at which the Jews stumbled. They did not condemn Him for any wrongdoings. They said, "For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God" (John 10: 33). This was the one point that caused Saul of Tarsus, or Paul, to be so angry against the Christians, they worshipped Him as God. Paul would no doubt have said the same words spoken by the Jews as quoted above. But this was also the point that Paul believed with all his heart after he saw the LORD on the Damascus road. He worshipped God.

Beloved, if God had given the great work of redeeming man to someone who was less than God, He

would have been giving him the honor and glory as well as the love of mankind that is *due to God only*. God bound this work of redemption up with the revelation of his Great Name. He revealed His name as the One who *BEARETH* iniquity. "The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, *forgiving iniquity*" (literally, *BEARING* iniquity; Exod. 34: 5-7). Again, "Who is a God like unto Thee that *pardoneth iniquity*?" (literally, "that *BEARETH* iniquity," Micah 7: 18). The Hebrew word *nasah*, rendered "forgiving" and "pardoneth," is many times rendered "to lift up," "to bear." "My punishment is greater than I can *bear*" (Gen. 4: 13); "Surely He hath *borne* our griefs;" "He *bare* the sin of many" (Isaiah 53). The waters "*bare* up the ark." Our Saviour is God.

CHAPTER TEN

WORSHIP HIM

WE turn now to the first occurrence of the word "worship" in the New Testament. We desire to show in this and in succeeding chapters how the subject unfolds in a manner that reveals a design or Divine plan. This plan concerning worship is gradually unfolded in the Old Testament and then is repeated and explained more fully in the New Testament. In both Testaments the subject begins with individual worship and with men worshipping God as He is revealed as *Man*, and then unfolds gradually, and in the same order, to the thoughts of united worship, then temple worship, then the worship of the nations, and then in the New Testament the worship of the whole universe. The details that are filled in by the God who planned these precious revelations in His Word with such care, are meat and drink to the believer who has learned how to "find" God's "words" and "eat" them.

We found in our study of the Old Testament that we did not come upon the word "worship" until we had gone over seventeen chapters of Genesis. Sacrifices were mentioned before this, and men worshipped God, but this *word* was not mentioned and the subject did not unfold, until we came to the story of Abraham and to the place where the LORD appeared to him as *Man*. But now we open our New Testament and we find the word "worship" on its very *first page*.

"Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying,

Where is He that is born King of the Jews? for we have seen His star in the east, and are come to *WORSHIP HIM*" (Matt. 2: 1, 2).

There is something startling and new about this first occurrence of the word "worship" and the way in which we are introduced to the subject here. Where is the great Temple of God with its beautiful forms of worship about which we learned in the Old Testament, the forms that were given to the Jews by God Himself? They were still intact. The first temple had been destroyed, but another had been built in its place and the priesthood was restored; the sacrifices were being offered as of old. But these wise men ignored all these things and said, "We have come to worship *Him*." They had learned that God could now be worshipped directly, in *Him*, without coming through the services of the priesthood. A Greater than the temple was here, the God for whom the temple had been built. The star that guided them was "His star," for He was God.

This all reminds us how Abraham ran to meet the three men and fell down, as these wise men did, in the immediate presence of God who had appeared as *Man*. Three men appeared to Abraham, and in the LORD Jesus dwelt all the fulness of the Godhead bodily. Some say that there were *three* wise men; of this we cannot be sure, for the Scripture does not say. But if there were three then the order was reversed, and would at least remind us of the three who came to Abraham. So the subject begins in both Testaments with man coming into the immediate presence of God to worship —to worship God as He appeared in human form.

Did the reader ever stop to consider what it would have meant if we had never had the revelation of God in the LORD Jesus Christ as *Man*? Even if we had been told through the Scriptures that God made the world, that He has infinite power, that He is omni-

present, and many other things about Him, how could we have any definite conception of such a mighty Spirit who is everywhere at the same time, and in no one place more than in another? We might think of Him as many do now, as if He were a power without a personality. With such thoughts men have great difficulty, because if they are consistent they must believe God is a Person who plans and directs and controls what He has so marvelously created. We can understand something of the thick darkness we should be in when we see the perplexity of those around us who do not know the LORD Jesus. They look in confusion at the suffering world and say, "Why does God allow it?" The Christian can even consider his own sufferings with joy, because he knows God, and something of His plans for the world through the LORD Jesus. Sometimes we hear the unbeliever say, "Oh, yes; I believe there is a God." But what kind of a God does he have in mind? Surely not a Person who may be known and loved. No man can know God until he knows the LORD Jesus Christ; it is impossible. What an awful distance there is between the unbeliever and God, and he seems to realize it. Did the reader ever hear a man pray, who was still in unbelief? It is a most dreadful thing to hear. He does not really pray. He speaks from his awful distance from God, and says, "*O God.*" He does not know the LORD Jesus, nor God as "Father." The *Father* can only be known through the Son. Our LORD referred to one such prayer, "God, I thank thee, that I am not as other men are. . . . I fast . . . I give tithes," etc. The sinner still justifies himself instead of confessing his sins. When we come to know the true God, who is only revealed to us in the LORD Jesus Christ, who is the true God, manifested, or made known, we see our own sinfulness, and God's purity and love, and all His other beautiful attributes.

How then could we worship God until the LORD Jesus was revealed? It is true that men worshipped before He was born, but it was through some revelation of Him through the types, or through some such revelation of *Himself* as that made to Abraham. Let us remember the words of the LORD Jesus, "Abraham saw My day." But now we have read in our New Testament how the LORD Jesus, who was God Himself, and the ONE in whom dwelleth all the fulness of the Godhead, was born in Bethlehem! When we realize who He was, is it any wonder that in the very next words, after His birth is mentioned, we read, "Behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and *ARE COME TO WORSHIP HIM.*" The great wonder is that all the world did not come to *worship* Him.

Those men were truly wise, for we read: "And when they were come into the house, they saw the young Child with Mary His mother, and fell down and worshipped Him, and when they had opened their treasures, they presented unto Him gifts; gold, frankincense, and myrrh. What a wonderful scene! All earthly or man-made attractions were brushed aside, there was nothing here to attract the natural eye. There was no temple like the one which Solomon had built, covered with gold and precious stones, glittering in the sunlight. There were no priests with gorgeous robes. In a studied disregard for human glories He even passed by the homes of the rich or those with moderate circumstances, and chose to be born in a manger! Nothing from this earth could add to His glory. He was *Himself* the attraction for those *wise* men, they worshipped *Him*. They presented gifts, but they did not say, "We have come to present gifts." No; they came to *worship* *Him*. These men must have

known something of the importance of worship when they would make such a long journey just for that purpose. Men would have understood them if they had said, "We have come to *see* Him." Men often take long journeys to see an important person. These men knew that He was God, and that it would be right to worship Him when they came, but it would not have been unlike most human beings if they had said, "We have come to *see* Him." But they revealed that the whole purpose of their visit was to "*worship* Him." Perhaps none of us will fully realize the importance of worship in God's sight, until we reach heaven as glorified beings and are in His presence. Then when the full knowledge of what a glorious Being He is, floods our souls, and we understand more clearly His worthiness, His glory, His beauty, and the great love He has for us, how we shall wonder that we missed the great joy of worshipping Him more.

These words that tell us that they "*worshipped* Him" are not only found at the beginning of His life on earth but also in connection with His very last moments here before He departed so gloriously into heaven. In the last of the Gospel of Luke we read, "And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. *And they worshipped Him*, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen" (Luke 24: 52, 53).

Let us stop here to notice that worship gives "*great joy*," spiritual joy. Besides the *great joy* of the disciples which is mentioned above, we read of the wise men, "When they saw the star, they rejoiced with *exceeding great joy*" (Matt. 2: 10). Did Abraham have this *joy* when he ran to meet the three men and worshipped? The LORD Jesus has told us that "*Abraham rejoiced*." But just when did Abraham

rejoice? "Your father Abraham rejoiced to see My day: and he saw it, and was glad" (John 8:56). It was very likely here when he saw God appearing as Man, as a promise of His incarnation.

Beloved, our hearts should be filled with holy joy as we worship Him, the One altogether lovely. Perhaps this is one reason we do not have as much joy among Christians as we should. A greater appreciation of the LORD Jesus, His loveliness, and His glories, would lead to this worship. What a change it might make in our gatherings together as Christians if this were realized! If our teachers would speak more about Him, the LORD Jesus Himself, and if believers would try to be occupied with thoughts of Him, this might be realized more. We think it wrong to attempt to substitute jokes for this spiritual joy. God is concerned that we should not lack joy in Him. One of the reasons God gave for the calamities which were to come upon Israel was, "Because thou servedst not the LORD thy God with *joyfulness*, and with *gladness of heart*, for the abundance of all things" (Deut. 28:47). But remember, this is spiritual joy, rejoicing in Him. Note the call to worship with joy and song in the following quotation from Psalm ninety-five:

"O come, let us sing unto the LORD: let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the LORD is a great God, and a great King above all gods. In His hand are the deep places of the earth: the strength of the hills is His also. The sea is His, and He made it: and His hands formed the dry land. O come, let us *worship* and bow down: let us kneel before the LORD our Maker."

Yes, beloved, let us worship Him. He is not worshipped because men do not fully realize that He is

God. God has commanded, "And let all the angels of God worship Him" (Heb. 1:6). This scripture is plainly speaking of God the Son, and evidently for the purpose of emphasizing His Deity.

Worship is the most blessed occupation of the Christian because he who truly worships must be filled with a realization of the beauties and glories of the LORD Himself. A sense of what He is so fills the soul that the believer seems to realize that He is very near. The language of worship is found in many scriptures. We might call them "happy worshippers" as they sing out their praise and adoration of Him. Soon the earth shall be filled with these joyful worshippers and He shall be here, "God with us," Immanuel. We shall hear them singing, "O sing unto the LORD a new song: sing unto the LORD, all the earth. Sing unto the LORD, bless His name: . . . Honor and majesty are before Him: strength and beauty are in His sanctuary. . . . O worship the LORD in the beauty of holiness: fear before Him, all the earth" (Psalm 96). Here we can note a realization of *what* and *who* He is, which evidently thrills the soul of the worshippers. That is a point we wish to make very clear—that the spirit of worship comes from a full realization of what a glorious Being He is. This fills and floods the soul as the Holy Spirit reveals Him to us. Worship is due to Him.

The worship of God is made possible through the Son. No man can come unto the Father but by Him. Let us meditate upon this, and linger a little over the thoughts of our approach and worship of the Triune God through the SON. We cannot expect to fathom the infinite depths of all the mysteries concerning His Triune Being but we can delight in what has been revealed, and believe, and wonder, and praise, and worship. Of the temple of God at Jerusalem God said that He had *placed His Name there*, and all worship

was to be directed towards the temple. God was dwelling there. The worship was directed toward Him. God has revealed Himself now in His Son. When we worship Him we honor the Father. God has directed, "That at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is LORD, *to the glory of God the Father*. . . . For it is God which worketh in you both to will and to do of His good pleasure" (Phil. 1: 9-13). God is glorified when we worship the Son of God. The Holy Spirit of God works within us and leads us to *worship Him*. He leads us to worship the Son and the Father in the Son, and through the Son of God. "For *through Him* we both have access by one Spirit unto the Father" (Phil. 2: 18). It is not possible to please God, nor to render acceptable service to Him, if we do not acknowledge the Son of God to be very God Himself, and also the One Mediator between God and man. We are told that there is "One God, and one Mediator between God and men, the Man Christ Jesus" (1 Tim. 2: 5). Our "access" is by One Spirit, according to the above passage, but it is also "through Him," the LORD Jesus Christ. Does the reader think His office of "Mediator between God and men" makes Him less than God? No, indeed; for who but God could take such a place? Who could sit on the throne of God and receive our worship as God, excepting God Himself? But He is also Man, for only as Man could He come out to us. What a wonderful Mediator He is who is both God and Man! But He is as really God as He is actually Man.

Notice how the separate Persons of the Trinity are mentioned in the inspired words of Paul. "That ye may with one mind and one mouth glorify God, even the Father of our LORD Jesus Christ. Wherefore re-

ceive ye one another, as *Christ also received us* to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy; as it is written, For this cause will I confess to Thee among the Gentiles, and sing unto Thy Name. And again He saith, Rejoice, ye Gentiles, with His people. And again Esaias saith, There shall be a Root of Jesse, and He shall rise to reign over the Gentiles; and in *Him* shall the Gentiles trust" (Rom. 15: 8-12). The "Root of Jesse" is the LORD Jesus, the Gentiles *trust* in Him, they shall become *His* people and He is the "LORD" whom they shall praise. Again we read, "He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9). Again Paul wrote, "For this cause I bow my knees unto the Father of our LORD Jesus Christ" (Eph. 3: 14). This is not merely "the Father," but "the Father of our LORD Jesus Christ." Then he adds, "Of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His *Spirit* in the inner man." The Holy Spirit is as truly God as the Son, or the Father, and He has a work to do within us. We should not forget to acknowledge the Holy Spirit's work as God. Then we read next, "That Christ may dwell in your hearts by faith." We might have thought that He would say, "That *God* may dwell in your hearts by faith," but it is, "That *Christ* may dwell in your hearts." The LORD Jesus dwells in us, and the Holy Spirit dwells in us. Then He tells us that it is that, "ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the *love of Christ*, which passeth knowledge, that ye might

be filled with all the fulness of God." We might have expected that this love which passeth knowledge would be called the love of God, but it is "the love of Christ," for He is God. Then we read, "According to the power that worketh in us." This refers to the work of the Holy Spirit. Now we have been brought by the inspired writers to consider the whole Trinity in such a way that we cannot miss the thought that God the Father, Son, and Holy Spirit is ONE GOD—not that we can comprehend it all, but we believe it.

The following thoughtful words are quoted from the works of John Owen, who was born in 1616, and is thought by many to have been the greatest theologian since the Apostles. *"The nature and being of God is the foundation of all true religion and holy religious worship in the world. The great end for which we were made, for which we were brought forth by the power of God into this world, is to worship Him and to give glory unto Him;* for He 'made all things for Himself,' or His own glory (Prov. 16: 4). . . . And that which makes this worship indispensably necessary to us, and from whence it is *holy* and religious, is the nature and being of God Himself. The principal and adequate reason of all worship, and that which makes it such, is what God is in Himself. Because He *is*,—that is, an infinitely glorious, good, wise, holy, powerful, righteous, self-subsisting, self-sufficient, all-sufficient Being, the Fountain, Cause, and Author of life and being to all things, and of all that is good in every kind, the first cause, last end, and absolute sovereign LORD of all, the rest and all-satisfactory reward of all other being,—therefore He is by us to be adored and worshipped with Divine and religious worship. Hence are we in our hearts, minds, and souls, to admire, and love Him; His praises are we to celebrate; Him are we to trust and fear, and to resign ourselves and all

our concernments unto His will and disposal; to regard Him with all the acts of our minds and persons, answerably to the holy properties and execellencies of His nature. This is to glorify God; for seeing 'of Him, and through Him, and to Him are all things,' to Him must be 'glory for ever' (Rom. 11: 36). Believing that God thus is, and that 'He is a rewarder of them that diligently seek Him,' is the ground of all coming unto God to worship (Heb. 11: 6). . . . God hath revealed or manifested Himself as three in ONE, and, therefore, as such is to be worshipped and glorified by us; —that is as three distinct Persons, subsisting in the same infinitely holy, ONE, undivided essence."

So, then, just as the great God of the universe suddenly appeared to Abraham as Man, and Abraham worshipped Him, so the same Almighty God, the same "Judge of all the earth," suddenly appeared in Bethlehem and was worshipped by the wise men. We should notice too how these wise men called Him, "King of the Jews." Who, according to Old Testament Scripture, was the King of the Jews? There was only One who could be *THE KING*. These wise men must have read the Old Testament Scripture. Let us read it too and be wise. "Who is this KING of Glory. The LORD strong and mighty, the LORD mighty in battle. . . . Who is this KING of glory? *The LORD of Hosts, He is the KING of Glory*" (Ps. 24: 7-10). "I saw the LORD sitting upon a throne, high and lifted up, and His train filled the temple. . . . And one cried unto another, and said, Holy, holy, holy, is the LORD of Hosts: the whole earth is full of His glory. . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen *the KING, the LORD of Hosts*" (Isa. 6: 1-5). "As I live, saith *the KING, whose name is the LORD of Hosts*" (Jer.

46:18). “The KING, whose name is the LORD of Hosts” (Jer. 48:15). “The KING, whose name is the LORD of Hosts” (Jer. 51:57). “For I am a Great KING, saith the LORD of Hosts, and my name is dreadful among the heathen” (Mal. 1:14).

We pass on now to the next occurrence of the word “worship” in the Old Testament, and to show how the subject unfolds in both Testaments. The same design we find in the Old Testament is repeated in the New and is unfolded in the same order.

CHAPTER ELEVEN

WORSHIP IN THE SON

"Abide ye here . . . I and the lad will go yonder and worship."

WE turn back to the Old Testament now to consider the first occurrence of the word "worship" in our English Bibles. This is from the same Hebrew word which we found rendered "bowed himself," where it first occurs in Hebrew. God commanded Abraham to offer up his only son, Isaac, for a *burnt offering* upon a certain mountain. When he reached the place, we read that Abraham and his son parted from the servants and went on together. "And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again unto you" (Gen. 22: 5).

Here we have a father preparing to offer his *only* son. It is true that Abraham had another son, but God did not recognize him as a son for He said, "Take now thy son, thine only son Isaac." While many are called sons of God yet the LORD Jesus is the only begotten Son. How plainly God spoke in these types so long ago of how He would offer His only begotten Son! The great marvel is that the Jewish nation did not understand the language of the types.

God told Abraham that this was to be a *burnt offering*. Isaac was a very fitting picture of the burnt offering, for the word "Isaac" means "laughter," and, as the burnt offering, pictured how the LORD Jesus

would *delight* the Father's heart by presenting *Himself* in all His worth, and as Isaac was the delight of his father Abraham so the LORD Jesus was the only One who could satisfy the infinite heart of God. He has been the delight of the Father from all eternity. In this connection it is interesting to note that with the first mention of the name "Isaac" we have the first occurrence of any word for "joy" in the Bible. This reminds us that there was joy among the angels when they announced the birth of the LORD Jesus. The angel said: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." This all speaks loudly of the fact that there can be no real joy until *He* comes into the world and into the heart. The world may talk of joy, and "Jubal," a descendant of Cain, was "the father of all such as handle the harp and the organ" (Gen. 4:21), but there was nothing among the ungodly that God would call joy.

The burnt offerings seemed to picture how the LORD Jesus would "offer *Himself* without spot to God." It is the BELOVED SON offering HIMSELF. It was said to be "God's part," or a part in which He could delight, and which satisfied Him. It was something which God alone could understand or appreciate, and so Abraham and his son went on *alone* to the place of sacrifice.

But as the Father and Son are pictured here in the type as being alone, there must be much more in this offering (that is, the offering of the LORD Jesus as the burnt offering), things that are too wonderful for us to comprehend. One of these, it seems to us, is the fact that "God was in Christ reconciling the world unto Himself." This is true, but how can we fathom such depths? There is a suggestion of this thought in the fact that Abraham, the father, is the one who is

making this sacrifice! It is *Abraham's offering*. Isaac, the son, is passive and yields himself up, but Abraham is the one who offers here. It is as if Abraham should say to God, as he binds Isaac, "This is my beloved son in whom I am well pleased, he is my offering." But think of the deep mystery implied in God the *Father* being "*in Christ, reconciling the world unto Himself*" (2 Cor. 5:19). "Abide ye here . . . I and the lad will go yonder and *worship*." "*They went both of them together*." "God was in Christ."

To those who have never made a study of the different offerings and sacrifices we just call attention to the fact that the one great offering of our LORD on the cross was so wonderful and included so many things, that God has pictured its different aspects in several offerings. There was the "trespass offering" which spoke of Him as bearing our frepss, our sinful acts, and the punishment for them. Then there was the "sin offering" which made known how He atoned for our sinful nature; we are sin, our very nature is sinful, and so He was "made sin for us." He Himself was without sin and He knew no sin. His nature was without sin. God laid all our sins and sin upon Him. He took our punishment so that now the righteousness of God is satisfied. God can be just and justify the sinner in this way. How else could a righteous God justify the unrighteous sinner? This is the only way, and it is God's way. Our salvation is all of God and He should have all the praise.

Some have taught that because the word "sin-offering" in the original Hebrew of the Old Testament is literally "sin" that the passage, "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21), should be rendered, "He hath made Him to be a sin offering." There is no reliable trans-

lation that so renders it, and those who suggest changing the word "sin" to "sin-offering" seem to us to miss the deep mystery which many have noticed, of how our LORD Jesus took our place as One who became identified with our sin. The *degree* to which He was able to become identified with our sin as our Substitute and just how this was accomplished, must surely be a deep mystery beyond our ability to fathom. We are willing to apply the last part of the verse to ourselves very literally, "that we might be made the righteousness of God in Him." Of course He was a sin offering. He was our Substitute when He died on the cross, but this wording suggests how truly He was identified with us sinners for whom He died. We quote what others have thought on this point.

"In the Hebrew language there is but one word for 'sin' and 'sin-offering'; we might as literally read 'it is sin' instead of 'it is a sin-offering'. This is also the significance of the words in the New Testament, 'He hath made Him to be sin for us.' The sin offering was regarded as a personification of sin. It was treated as sin; cursed as sin; judged as sin; carried outside the camp as sin, and there consumed as sin in judgment fire. All this was taking place at the same time that 'the fat' was burning on the altar, telling us of the intrinsic excellence and acceptability of the offering which, made sin by imputation, suffered without the camp' (J. R. Caldwell).

"The Greek order of the words is more emphatic: 'Him that knew no sin He made sin for us.' The words are in the first instance an assertion of the absolute sinlessness of Christ. All other men had an experience of its power, gained by yielding to it. He alone gained this experience by resisting it. . . . Then there comes what we may call the paradox of redemption. He, God, made the sinless One to be 'sin.' The word

cannot mean, as has been said sometimes, a 'sin-offering'. It is questionable whether it is found in the Old Testament, Lev. 5:9 being the nearest approach to it. The main thought is that God dealt with Christ . . . as though He were sin itself, absolutely identified with it. So, in Gal. 3:13, He speaks of Christ as made 'a curse for us' . . . Christ identified with man's sin: man identified with Christ's righteousness—that is the truth, simple and yet unfathomable" (*Bishop C. J. Ellicott's Commentary*).

"Here is the basis of reconciliation still: 'He who knew no sin, He made sin for us, that we might become the righteousness of God in Him.' Wonderful words these, deeper no doubt than we can altogether fathom! It may be that 'sin for us' should be thought of as 'sin-offering'. The word in both Greek and Hebrew is identical, but this does not really alter the truth of what is here. The fact is that the sin-offering was presented to God of old as the 'sin' of the one who presented it. He who presented it to God this time was One who had none of His own, who emphatically knew no sin. He could not otherwise have presented it; for it was an offering of Himself, and that must be a spotless offering to be accepted. But He stood, therefore, before God as identified with the sin of others which He had taken upon Himself, endured the judgment of that, and thus the message of reconciliation can go out to all. But there is more than this here. Those who receive it become the righteousness of God, as before God in Him who has stood for them" (*F. W. Grant, in The Numerical Bible*).

No matter how the passage is rendered, whether "sin" or "sin-offering," we should not miss the truth of how He became our representative and "put away sin by the sacrifice of Himself" (Heb. 9:26). The goat that "was made sin" had no sin excepting by

imputation, for an animal could not sin. It was made the sin of the one who accepted it as his offering. Our LORD had no sin and could only be made sin by imputation. But let us not fail to fully realize that this was *our* sin that was imputed to Him, that "*He was made sin for us.*"

But this "burnt offering" in which Abraham and Isaac were concerned was *not* a sin offering. It spoke of the delight the Father would take in the perfect offering of the Son. As the sin offering the LORD Jesus was forsaken, but as the burnt offering He was never forsaken, He was delighting the Father. God saw Him "without spot." We not only needed to be cleansed from sin but to be brought into favor with God so that God could *delight in us*. This the burnt offering has done. We could not offer anything that would delight the Father, all we are and all we have belongs to Him. But the Son did delight the Father for us, and we are in Him. This burnt offering and all that it means was something that was all wrought out between the Father and the Son.

Now that we have seen how the words of Abraham, "I and the lad will go yonder and worship," tell how God the Father and Son would be together in the great "burnt offering" aspect of the one offering of our LORD on the cross, and how this offering, as a burnt offering, was an act of worship, we can understand better how the Son of God bowed Himself on the cross, not only atoning for our sins, but making us acceptable to God, bringing us into the presence of God as those in whom He can delight! He delights in Him and we are now in Him. Now we should be better able to understand how our worship is acceptable to Him! God delights in our worship and He longs for it, because it has pleased Him to put us in a place where our worship is received in the fragrance of the

ascending burnt offering. "For we are unto God a sweet savor of Christ" (2 Cor. 2: 15). "As Christ also hath loved us, and hath given Himself for us an offering and a sweet smelling savor" (Eph. 5: 2). Oh, beloved, don't think it too good to be true. "So shall the King greatly desire thy beauty: for He is thy LORD; and worship thou Him" (Ps. 45: 11). Yes; "Worship Him" in the beauty of holiness. We come in the beauty of His holiness now.

When a true believer in the LORD Jesus bows before God to worship Him, he may be led to bow in silence or he may speak out his praise and thanksgiving in fitting words, but God sees that man in the LORD Jesus. God is delighted by such worship. We are doing what men of God in Old Testament times did when they offered a burnt offering; we are reminding God of all the virtues, the worth, and preciousness, of our LORD Jesus Christ. As we worship we adore Him and sometimes we pour out these praises in words, but worship is always an expression of our appreciation of Him and His glories. Beloved, should it not be accounted a privilege to worship God?

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name" (Heb. 13: 15). Notice too that this praise to God is likened here to the "continual burnt offering" (Num. 28: 6-8). This was a "sweet savor" offering which always reminded God of the perfections and beauties of our LORD. He was pleased to command that this should be offered continually. This means for us, that our God delights to see a great volume of worship and delight in His Son coming up to Him like the smoke of the continual burnt offering, continually.

Beloved, if we really believe these scriptures and meditate upon the thought that He loves us and longs

for our loving adoration, it seems we must stop here to bow before Him and remain in silence as we think of His majesty and then of His delight in us. How wonderful it is to be reckoned by God to be "*in Christ!*"

"Truly my soul waiteth upon God" (Ps. 62:1). This is literally, "My soul is silent unto God." There are times when it is well to be silent before Him. "The LORD is in His holy temple; let all the earth keep silence before Him" (Hab. 2:20). "Be silent, O all flesh, before the LORD: for He is raised up out of His holy habitation" (Zech. 2:13). If we are controlled by His Holy Spirit we will be led by Him as to when we should be silent and when we should pour out our hearts in praise and thanksgiving in our worship periods. We speak here of our private worship.

We have public worship in our churches where we gather to sing such songs as, "Praise God from whom all blessings flow." The hearts of many dear children of God go out in worship as they sing together of Him and of His glories, often without much thought that this is worship. Let us try to realize it more as we worship Him, that our God is indeed delighted in every act of worship whereby His Son receives praise.

Perhaps some may wish to ask what we mean by private worship. Do we mean prayer and singing alone? These may indeed be precious times alone with God, but while every Christian prays alone we do not as a rule take time to bow before the LORD Jesus to adore, and thank, and praise Him. It seems to us that if we realized how this pleases God, we should not fail to worship Him, realizing that our worship is in the Son, in whom He delights. Let us delight more in Him that our worship may be our chief enjoyment.

We are *sons*, now reckoned to be in His SON. We are members of the household of God!

*"Our Father's house! No more our souls
At fearful distance bow;
We enter in by Jesus'* blood,
With happy boldness now.*

*"Our Father! Thought had never dreamed
That love like Thine could be—
Mysterious love which brings us thus
So very near to Thee."*

* It seems to us unfortunate that some of our beautiful hymns, like the above, were not arranged to include the title, "Lord".

CHAPTER TWELVE

THE FATHER OFFERS HIS SON

AFTER considering how Abraham offered his son, in the type, and the emphasis placed upon the fact that this was a burnt offering, it might seem at first that it would be impossible to find anything in the New Testament that would correspond to this, that would come next in order after the birth of our **LORD** and the worship of the wise men. But we do find it there, and in the next place in the narrative. After we read of the birth of the **LORD** Jesus in Matthew, the second chapter, and of how they worshipped Him, we come to the story of the baptism of the **LORD** in chapter three. Our **LORD** was picturing His death and resurrection in that baptism. The Jews came to John the Baptist confessing their sins as they were baptized. For them it meant that they were confessing that they were worthy to die, and so they pictured their own death and burial in the Jordan. But our **LORD** did not have sins to confess. The **LORD** Jesus said to John the Baptist, "Thus it becometh us to fulfil all righteousness." He was showing how He would offer Himself as THE RIGHTEOUS ONE, to God. This was the burnt offering. The Father spoke from heaven, "This is My beloved SON, in whom I am well pleased" (Matt. 3:17). Here you have the Father and Son, and the burnt offering, the Son delighting the Father with Himself. Does not all this remind us of our last chapter and of how Abraham offered his only beloved son? There too God spoke

from heaven of His pleasure because "the son, the only son," had not been withheld from Him.

When Abraham offered up his son we remember that Abraham called it an act of worship: "I and the lad will go yonder and worship." We know that God was in Christ when He offered Himself, and so something is pictured here that passed between God the Father and Son that is too deep for us to fathom. Of course we know that the Son of God so literally took the human nature upon Him that He could groan, and suffer, and die. In that death He could offer Himself in worship as the burnt offering. Then the Holy Spirit can so wonderfully join Himself to us that He can *groan* within us. We believe too that God the Father is in some wonderful way referring to Abraham's offering of his son Isaac, here in Matthew three, when He speaks from heaven as the Son of God comes up out of the waters of Jordan and says, "This is My beloved Son, in whom I am well pleased," as if He delighted in the offering. God the Father offered His only begotten Son! This then is the burnt offering in which God is well pleased.

But there is more in this account in Matthew that will bring the subject of *worship* before us. In Hebrews 1:6 we read a quotation from Psalm 97. "And again, when He bringeth in the Firstbegotten into the world, He saith, And let all the angels of God worship Him." When He brought Him into the world the first time the angels shouted His praises, "Glory to God in the Highest, and on earth peace, good will toward men." This was based upon the fact that "Unto you is born this day in the city of David a Saviour, which is Christ the LORD." When He comes again He must be worshipped by men and angels. Psalm 97 which is quoted above in Hebrews refers to His second coming. Psalms 96 to 100 have His glorious coming

in view. The last of Psalm 96 reads, "Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the LORD: for He cometh, for He cometh to judge the earth." Then Psalm 97 begins with the LORD reigning in His glory at that time: "The LORD reigneth; let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth. The heavens declare His righteousness, and all the people see His glory. Confounded be all they that serve graven images, that boast themselves of *idols*: *worship Him, all ye gods*" (Ps. 97: 1-7). These last words, "Worship Him, all ye gods" we are plainly told in Hebrews 1: 6, are to be spoken when the Father *brings the Son into the world*. Who could read the above words describing the bringing of the SON into the world in such majesty and doubt His Deity!

With the above thoughts in mind let us go back to the story of the baptism of our LORD Jesus. As He came up out of the water which spoke of His coming up in resurrection from death, the Father spoke those words, "This is My beloved Son, in whom I am well pleased." These words bring to mind at once the scene of the transfiguration where the Father *again* said, "This is My beloved Son, in whom I am well pleased." and here He added the words, "Hear ye Him." We are told by the inspired word of Peter that this transfiguration (especially mentioning that it was when he heard those words) was a making "known the power and coming of our LORD Jesus Christ"

(2 Pet. 1:16). The fact that Peter saw the transfiguration made him an eyewitness of His coming in majesty.

"For we have not followed cunningly devised fables, when we made known unto you the power and *coming of our LORD* Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased" (2 Peter 1: 16, 17). *God saw that His Son was worshipped when He came into the world as a Babe, and He will see that He is worshipped when He comes again.* The second Psalm speaks also of how God will declare Him to be His begotten Son and all the earth shall be under His rule. But this word, "This is My beloved Son, in whom I am well pleased," seems to call for worship. There seems to be some connection between the baptism of the LORD and the cloud of glory that covered Him in the mount. In 1 Corinthians 10 we read that Israel was baptized both in the cloud and in the sea, and the LORD Jesus is certainly picturing the history of Israel in His life-story as it is given in Matthew. Let us follow this suggestion a little. The account seems to suggest, by the order of events, that the Son of God desires to identify Himself with His people Israel. The first word of Matthew tells us that He was of the seed of David: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Then we are given a complete genealogy to prove this. Just as Israel as a nation was called God's "firstborn," so the LORD is the real Firstborn Son of God, and He is the ONLY Begotten Son. "Thus saith the LORD, Israel is My son, even My firstborn" (Exod. 4: 22). Just as the nation "Israel" went down into Egypt, so we read in Matthew that the LORD Jesus was taken

into Egypt at the command of the LORD to Joseph. Then when God gave the command that Joseph should bring the young Child back, it was "that the Scripture might be fulfilled," which said, "Out of Egypt have I called My Son" (Matt. 2:15). This is a quotation from the prophet Hosea, and it is shown to have a double meaning, that it refers to the Jewish nation, and also to the LORD Jesus. "When Israel was a child, then I loved him, and called My son out of Egypt" (Hosea 11:1). The fact that God so wrote His Word that it could refer to His Son, and at the same time include Israel, is another indication of how He loves to join Himself to His people, and His people here are Israel, the Jews. He had hinted this in many ways. His Name IMMANUEL, which means, "God with us," is one of these suggestions. But let us follow the story in Matthew. The LORD was born as God's Son, in Bethlehem, then He went down into Egypt, and like Israel He came up out of Egypt. Now when Israel came up out of Egypt we read that "they were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:2). Corresponding to this we learn in Matthew that the LORD Jesus was baptized, *after* we read the account of His coming up out of Egypt. Here too was the cloud of God's presence above and the waters of Jordan in which He was baptized. Then, looking forward a little, we see that just as the children of Israel were forty years in the wilderness so in Matthew 4 (the very next chapter), we read that the LORD Jesus was forty days in the wilderness. Israel was fed with bread from heaven but our LORD fasted. But after the LORD had ended His fast the *angels* ministered unto Him. So of the Israelites we read that "they did eat *angels'* food." Israel sinned, but our LORD was perfect after this test. Our LORD was *tempted* in the wilderness, and of Israel it was said

that the forty years were "the day of *temptation* in the wilderness" (Heb. 3:8, 9). Then the LORD Jesus quoted from the book of Deuteronomy each time when He was tempted, and a study of the passages He used will show that He wove His own experience in with that of Israel in the wilderness. He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). This is a quotation from Deut. 8:3, which refers also to Israel and their wilderness history. The passage in full is: "And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee to know that man doth not live by bread only, but by every word which proceedeth out of the mouth of the LORD doth man live." Israel did not learn this truth as they should have learned it, but the LORD glorified the Father during the forty days.

All this suggests how the LORD *joined* Himself to His people, that He is Immanuel, "God with us." When God comes down and out to us He is to be worshipped. But this union of the LORD with His people must go also with the picture of His offering Himself to God in baptism, which showed His death as the burnt offering. Then as He came up out of the waters of baptism and God the Father spoke His words of approval and delight in Him we must see in Him all the redeemed of God, *brought now into this same place of favor where God can delight in them*, this place where their worship offering comes up to God as a sweet-smelling savor, a place of precious nearness and worship. God saw here in Him the whole earth of redeemed men offering their worship as sweet incense because it is in Him, and in His worthiness.

Well, this is just what Satan covets, he wants the worship of men; so in the next chapter we read that

the old enemy of God and man dared to seek the worship of the Son of God, for he knew that it is all bound up in the Son of God. Our Saviour won a great victory there over Satan—a victory for us. Praise His Name!

Beloved, it is important that we should *worship* God through His only begotten Son. “He is thy LORD and worship thou HIM.”

CHAPTER THIRTEEN

WORSHIP IN THE SPIRIT

IN following the occurrences of the word "worship" in the Old Testament exactly in the order in which they are recorded we were delighted to notice the orderly arrangement of the subject. First, we had worship as it concerned the relationship between the *Father* and the *Son*. With its next mention we are brought to consider the third Person of the Blessed Trinity, the Holy Spirit, and the part He takes in making us true worshippers. So here we have in beautiful order, the *Father*, *Son*, and *Holy Spirit*, the Godhead concerned in our worship!

We shall find this lesson in worship in Genesis 24, where we have a beautiful type of the *Holy Spirit* and His work in the servant of *Abraham*, who was sent by *Abraham*, the father, to bring a bride for *Isaac*, the son, who had just been offered for a sacrifice by the father (in type). This corresponds to the coming and death of the *Son of God* for us, and then the *Father* sent the *Holy Spirit* to call out the *Bride*, the *Church*, for our *LORD Jesus*. This type is so well-known that we shall not mention all the details, but it is necessary to bring out some of these well-known truths in order to make our thought clear as to how the *Holy Spirit* causes us to worship.

Just as the servant was *sent* by *Abraham*, so the *Holy Spirit* is said to have been *sent* by the *Father*. Both the *Father* and *Son* had a part in sending the *Holy Spirit*, and we can believe that *Isaac* too had some part in sending this servant for his bride. The servant of *Abraham* did not give his own name and

spoke only of his master and his master's son. The Holy Spirit is not named in the way the Father and Son are named. The names that are given just speak of His work. He is a "Comforter," He is Holy, He is the Spirit. Abraham's servant began at once to speak about his "master's son." Our LORD said that the Holy Spirit would not speak of Himself but would testify of Him. These are a few points that are quite well-known, but now we come to the subject of worship as connected with this beautiful story.

The servant came to a well near where Rebekah lived, and there he prayed for guidance. He wanted the bride to be one who had already been chosen by God. He prayed: "And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that Thou hast appointed for Thy servant Isaac; and thereby shall I know that Thou hast showed kindness unto my master. And it came to pass, before he had done speaking, that Rebekah came out . . . And the damsel was *very fair to look upon* . . . and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking." Then when the servant saw how God was working and prospering his mission and answering his prayer, we read: "The man bowed his head, and *worshipped* the LORD" (Gen. 24:26). This servant of Abraham was evidently deeply moved with feelings of thanksgiving to God, for he said: "Blessed be the LORD God of my master Abraham, who hath not left destitute my master of

His mercy and His truth." This is the language of worship.

Can the Holy Spirit be pictured as worshipping? It is quite true that we should not expect every detail of a story to have a typical significance, and yet there is something that at least partly answers to this. It is easier for us to understand how the LORD Jesus could worship God, because we realize He had become Man. He was in a human body. But the Holy Spirit has so identified Himself with us that He unites His own petitions with our prayers. He "maketh intercession for us with *groanings* which cannot be uttered." He is God. How then could God pray? It will help us to understand this if we remember the LORD Jesus was God too, but He so completely identified Himself with us that He could groan over our sorrows; He could be weary in a human body; He could pray; and He offered Himself as a sacrifice. He came down to our humble state, He humbled Himself. Let us remember that the Holy Spirit too has come down. He has taken up His abode in man, redeemed man. The "Body," the "Church" which He has formed, is to be His eternal dwelling-place, His temple for ever. Have we failed to see how wonderfully He has identified Himself with us? Oh, beloved, He will never leave us! He *feels* our very needs and makes them His own. The Holy Spirit did not become man, nor take humanity upon Him in the same way as our LORD Jesus, but He did come down on the day of Pentecost, and He has in a very real way clothed Himself with a human temple. He, "the Spirit of Christ," has so intimately joined Himself to believers that we are called "the Body of Christ."

Then if the Holy Spirit may be said to *groan* within us, in such a way that it is only understood by God, there must be a secret, mysterious union between the

Holy Spirit and our new natures that is beyond our ability to comprehend. He is interceding for us and pleading for the help we need *as if it were His own need.*

Two things we must remember: first, that the Holy Spirit is a Person, and second, that while He dwells within us in such a near and precious relationship yet He does not invade our personality. He is called the "Spirit of Christ" and the "Spirit of God" in the same verse. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). Then in the next verse He is said to be "the Spirit of Him that raised up Jesus from the dead." But as to His union with us we doubt if it is usually realized how real and wonderful it all is. It has been said, quite profoundly, "He is nearer to us than we are to ourselves." He is within us and understands our thoughts and our needs before they are known to us. We have received the "Spirit of sonship, whereby we cry, Abba, Father." But note the blessed, mysterious union indicated in the next verse where we are told that, "The Spirit itself beareth witness *with* our spirit, that we are the children of God." He beareth witness "*with*" our spirit, not "*to*" our spirit. It is not that He is witnessing to us as if telling us that we are the children of God; He does that too, but here it is "*with*," as if when we prayed, looking up to God the Father as our Father, because of our new nature, He also witnessed to the Father *with* us. Perhaps it is because He is so near to us that we often do not recognize Him. Many look for Him so far apart from themselves that they overlook Him in His blessed nearness. He dwells within us! Those were wonderful words that were spoken by our LORD Jesus in His prayer, "*I in them.*" "So deeply

does He love the man that He can be content with no exterior contact, however close; He must have His personal abode in the sanctuary of the human personality itself. Into that sanctuary He carries with Him the love that was His own possession 'before the foundation of the world.' And there, from Him the Indweller, from Him in His precious immanence, it is 'shed abroad,' it is poured out,' to fill and beautify the being" (*Dr. H. C. G. Moule, in "The High Priestly Prayer"*).

There seems then to be an analogy between the way in which the LORD Jesus took a human body and became Man, while He still remained the Eternal Son of God, and the way in which the Holy Spirit has taken up His abode in the Church, which is the Body and Bride of Christ. This should not be pressed too far, for there are differences as well as similarities. But we love to think how this blessed indwelling of the Holy Spirit is to be known and enjoyed more fully in our glorified state. After we have received our glorified bodies and there is no more hindrance in our fellowship with God, then He shall dwell within us in all His glory and fulness. We shall still have our individuality, and greater freedom than now, for sin only cripples and hinders. These sinful natures shall then be gone for ever.

Let us remember that the fulfilment of these glorious prospects will mean more than just the perfection of our spiritual natures. We usually think of the work of the Holy Spirit as if it were confined to our inner spiritual life, comforting and guiding us, but a study of His work as it is made known in the Word of God will reveal that while His work often seems to be the finishing, beautifying and developing of what God the Father and Son have created, yet He gives life and power for many works of God in judgment and in bringing into being. He garnished the heavens and

moved upon the face of the deep. He develops and beautifies the lives of believers. But He also came upon Samson to give physical strength. He caught away Philip and placed him miles away. He gave wisdom to King Solomon and even to Cyrus, to enable them to rule. These things are intimations of the new powers of our redeemed and glorified bodies in the ages to come when He shall dwell within us in fulness and glory. All this shall be to the honor and glory of God which will bring greater delight to us for it will be our chief joy to glorify Him. Praise be to His holy Name!

To return now in thought to the godly servant of Abraham as he stood there with his head bowed, worshipping the LORD, his heart filled to overflowing with thanksgiving to God because he saw that God was working in answering his prayer and moving Rebekah to respond to his call. We hope the reader will note carefully how the Scripture calls our attention to the *emotions* of this man. There is a lesson hidden away here for us.

We learn that after Abraham's servant had told his story to Laban and Bethuel and had seen that Rebekah was, without doubt, the one whom God had chosen to be a bride for Isaac, and had heard her beautiful answer, "I will go" (It is just one word in Hebrew), we read: "And it came to pass, that when Abraham's servant had heard their words, *he worshipped the LORD*, bowing himself to the earth" (Gen. 24: 52). We are not told here that he uttered any word, or that he prayed, he simply bowed to the earth and *worshipped*. He was moved to worship because that was a fitting manner in which to express the inward emotions of thanksgiving and adoring love for the great God who had so plainly manifested Himself in answer to his prayer. This is worship.

Again we call attention to the fact that this first lesson in Scripture about worship helps us to understand something of the power of God moving upon the soul of a Spirit-led worshipper. Here we can discern something that suggests an overwhelming delight in God, and a realization of a nearness to Him. We shall understand this better as we go on in our study of the subject. Worship can only be understood and enjoyed through the work of the Holy Spirit. This, no doubt, is the reason we are given our first lesson in *worship in the Spirit* here, in connection with the servant of Abraham whose work speaks of that of the Holy Spirit.

We shall see in our next chapter how this scene of the servant of Abraham at the well, seeking a bride for Isaac, the son, also has a parallel in the New Testament of the LORD Jesus at Jacob's well, talking to the woman of Samaria. Both she and Rebekah picture the Gentile Bride of the LORD Jesus. Rebekah shows the Bride being won by the Holy Spirit, while the Son of God, like Isaac, is absent. The woman of Samaria tells how the LORD Jesus wins the Bride Himself, for He is working with the Holy Spirit. The Holy Spirit is the Spirit of Christ. Then Rebekah was "fair to look upon, a virgin," this is a picture of the Bride as she is "*presented*" to Him, "A glorious Church, not having spot or wrinkle, or any such thing" (Eph. 5:27). The woman of Samaria who was living in sin is a picture of the Church as He *found* her.

CHAPTER FOURTEEN

THE LORD JESUS AT JACOB'S WELL

"And He must needs go through Samaria. Then cometh He to a city of Samaria, which is called Sychar, near to a parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink" (John 4: 4-7).

IN this record of the LORD Jesus at Jacob's well we are given some very clear revelations about worshipping in the Spirit. The very name "Jacob," which is repeated three times in the account, reminds us of that part of the name of God, "the God of Jacob," and the work of the Holy Spirit in changing "Jacob" into "Israel," as we have explained more fully in another chapter. The wells of Scripture are all rich founts of spiritual truth.

This chapter should be read in connection with what we have said in the previous one. There we had the story of Abraham's servant at the well, seeking a bride for Abraham's son, Isaac. That, we believe, was a picture of the Holy Spirit as sent to bring the Bride, the Church, to the LORD Jesus in glory. Many things are apparently similar in the two stories of the two wells. Here in John the type shows how the LORD Jesus Himself wins the Bride. In the story of Abraham's servant we read of his long *journey*, which ended at the well. We read of the LORD Jesus that He "being wearied with His *journey*, sat thus on the well." There is no mention of Abraham's servant being wearied with the journey, for the Holy Spirit did

not take upon Him a human body as our LORD did when He came into the world. Then just as Rebekah came *immediately* after the servant prayed, so here we read that "there cometh a woman of Samaria to draw water." The servant of Abraham asked Rebekah for a drink, and we read, "Jesus saith unto the woman, Give Me to drink." This woman of Samaria was considered by early Christian writers to have been a type of the Church. "Saint Augustine," Bishop of Hippo, mentions it. He says, "'And there came a woman,' figure of the Church not yet justified, but about to be justified" ("Gospel of John," *by Augustine*). There are many things that might be compared in the two accounts of the bride being won. What strikes us at first is the contrast between the two women. Rebekah was "very fair to look upon, a virgin, neither had any man known her." The woman of Samaria was a sinner, and the LORD said unto her: "Thou hast had five husbands; and he whom thou now hast is not thy husband." Rebekah pictured the Bride as she will be presented to the LORD Jesus by the Holy Spirit, and as He will present her to Himself, "A glorious Church, not having spot, or wrinkle, or any such thing" (Eph. 5:27). But the woman of Samaria is a type of the Church as our LORD Jesus *found her*. Abraham's servant was deeply moved and would not eat until the matter was settled. Our LORD Jesus too was deeply moved and refused to eat; He said, "I have meat to eat that ye know not of." Let us not fail to notice how this pictures the joy it gives to the Son of God and also to the Holy Spirit when a soul is brought to Him, for after all the Church is composed of individuals. Then Abraham's servant explained to Rebekah that Abraham, who was the *father*, had sent him to *seek* a bride. The LORD Jesus explained to the woman that the *Father* was *seeking* worshippers.

The thought is brought to our minds that it is fitting that we should have these two types blending so beautifully together of the LORD Jesus and the Holy Spirit both seeking the Bride, the Church, for both have a part in calling out the Bride of Christ. But why should the *wells* and the *water of life* be so prominent in both? It will be comforting to dwell a little on this for it will reveal something of the great mystery of the *oneness* of the LORD Jesus and the Holy Spirit. "Jesus answered and said unto her, If thou knewst the gift of God, and who it is that saith unto thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. . . . But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The LORD Jesus offers to give the water of life. He had the power and could offer it as a gift from Himself. But was He the water of life, or was the Holy Spirit the water of life? We shall see that there is a beautiful mingling of the thoughts as we study this subject. The passages seem sometime to point to the LORD Jesus and at other times to the Holy Spirit, thus revealing the oneness of the LORD and the Holy Spirit. "And Jesus said unto them, I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John 6:37). In this passage the Holy Spirit is not mentioned, but again we read, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto *Me*, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified"

(John 7:37-39). Here it is plainly stated that He spoke of the Spirit, when He said that the waters should flow from within, rivers of living water. But men are told to come to the *LORD Jesus* to receive the Holy Spirit. In John 6:63 we are told, "It is the Spirit that quickeneth." The Spirit gives life. The *LORD Jesus* offers to give life. When this life has been received we are told that it is Christ Himself. Christ is our life. Men are always trying to cut the things of God down to their own understanding, so some tell us that the Spirit gives power or moving force to the water of life and the *LORD* is the water itself. It is better to believe it just as it is written, for there must be some mysteries about the unity of the Trinity which we cannot fathom. The following is quoted from John Owen's book on the Holy Spirit. "The Holy Spirit is also called the Spirit of the Son: 'God hath sent forth the Spirit of His Son into our hearts' (Gal. 4:6); and the Spirit of Christ: 'What time the Spirit of Christ which was in them did signify' (1 Peter 1:11). So, Romans 8:9, 'But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.' The Spirit, therefore, of God, and the Spirit of Christ are one and the same; for that hypothetical proposition, 'If any man have not the Spirit of Christ, he is none of His,' is an inference taken from the words foregoing, 'If so be that the Spirit of God dwell in you.' And this Spirit of Christ (verse 11) is said to be the 'Spirit of Him that raised up Christ from the dead? Therefore in whatever sense He is said to be the Spirit of God,—that is, of the Father,—in the same sense He is said to be the Spirit of the Son. And this is because He proceedeth from the Son also."

This thought of the union between the LORD Jesus and the Holy Spirit helps us to understand some of the beauties of the types hidden in these two scenes at the wells. In this water of life which is to be in those who receive the LORD Jesus, and as a spring of water ever welling up from within us, we have a revelation of *our union* with God. We have dwelt on this in the previous chapter, but we refer here to one more Scripture which pictures this union between the believer as eternal and more fully to be realized in the glory.

We refer to the last direct quotation of the words of the Spirit of God in Revelation: "*And the Spirit and the Bride say, Come*" (Rev. 22: 17). This seems to show how wonderfully the Spirit and the Bride are joined in their desires for ever. When He brings us to glory we shall celebrate the marriage supper of the LAMB. Then the Holy Spirit shall not leave us as Abraham's servant might have done with Rebekah, for the Lord has promised that He, the Spirit of truth, the Comforter, shall abide with us for ever. So then, in order to better understand the complete picture of how the Bride of Christ is won and brought home to the LORD we must put together these two types in these scenes at the wells. We learn that we receive the water of life, and in this the unity between the LORD Jesus and the Holy Spirit. We receive the water, but He receives His Bride. In both accounts there is much said about the *Father*, and the son is mentioned twelve times in Genesis 24, so in these types we have the Trinity pictured as working for our redemption and glorification.

Has it not seemed strange as we have read this account many times without thinking about this type, that here the LORD Jesus should give such deep teaching about spiritual things, about worshipping in the

Spirit, to such an one as the woman of Samaria? He told her deeper things than He had spoken to anyone else, even to His disciples! We believe that this is because she pictures the Church, which is the temple of the Holy Spirit. "Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John 4: 21-24). "The worship of which the LORD Jesus is speaking is the converse of a son with his father . . . and by adding that, the Father, at this very moment, is seeking worshippers, the LORD Jesus gives the intimation that He is Himself the One sent by the Father to form this new people and that He invites her to become one of them" (*Godet on "The Gospel of John"*). Godet hints that he believes that the woman here is a type of the Church, being chosen by the Lord Jesus. There is a thought here in the words of our Lord as He speaks as to the Church, or of the Church, of unlimited time and place, when we consider that over against the thoughts of *forms* of worship and of *places*, 'Jerusalem or this mountain,' He speaks of a Spirit, who is not confined to any place. His words, "The Father seeketh such to worship Him," seem to bring us to the central thought here that all these things have been leading up to the one object of *worship*. . . . God has been *seeking worshippers*, through the ages He has been working out His plan to bless man in this way, and to glorify God. Everything exists primarily for God's glory, for that is the highest motive that God Himself could have. He could not have a better or more praiseworthy motive than His own glory, because He is the

highest, the only perfect Being, who is infinitely good and holy in Himself. But to bring us to the place of worship is also for our greatest good. To be able to know God, and then to be enlightened by His Holy Spirit so that we can appreciate His glories and beauties is the highest good that can possibly come to man. When we are glorified and given all our new powers, so that we shall be able to drink in more fully these things concerning Him, and are able to respond with intelligent worship, we shall have reached the highest and most blessed purpose that God Himself could have had in our creation. The Father is, even now, seeking worshippers!

In these two women, Rebekah and the woman of Samaria, we have types of the Church, which is composed of both Jews and Gentiles, now made one, then it is not strange that there is a suggestion of the *worship* of the Church here. This prepares us for the thoughts in the following chapters of "United worship," and "Temple worship," for the Church is one, and she is also the temple of God.

Our LORD directed the attention of the woman of Samaria to the Father as the Object of worship. But He also spoke of Himself. He said, "I that speak unto thee am He." Then He showed her that He was so *one* with the Father that He knew the Father's secret desires, "The Father seeketh such to worship Him." The Father must be worshipped "in spirit and in truth." He showed her that He knew her secret thoughts and also the Father's heart's desires. It would not be sufficient to fall down before Him unless she had the new spiritual nature which comes with the new birth. The new order of which He spoke took into consideration the coming of the Holy Spirit at Pentecost. After Pentecost we find men worshipping Him more. He was giving her Church truth. His words,

"The hour cometh, and now is," spoke of this new order and the new possibilities of worship in the spirit, after the coming of the Holy Spirit. There seemed to be more desire to worship Him after He had breathed on them and said, "Receive ye the Holy Ghost" (John 20: 22). Luke says, "And they worshipped Him, and returned to Jerusalem with great joy."

We are glad that there were some who worshipped Him from among *His own people* while He was on earth. It is rather remarkable that the first one mentioned in Matthew was a *leper* (Matt. 8: 2). The first in the Book of John was a blind man (John 9: 38). Let us rejoice that such men could be allowed this glorious privilege. There was no favoritism shown towards the rich or learned here. This should encourage the poor and discouraged to come to Him. It was nearly always those who were in great distress to whom this privilege of falling at His feet was revealed. There was just one place in all the world for those who were in trouble to go while He was here. Jairus, the ruler of the synagogue, came and fell at His feet when his little daughter lay at the point of death (Mark 5: 22). The disciples worshipped Him when He stilled the storm (Matt. 14: 33). Mary and Martha came to Him in their trouble. Mary knew Him best and was found at His feet more than any of His disciples.

Now by bringing the truths together which we have learned as separate lessons, according to God's method of teaching, we see that the incarnation has made possible more *direct* worship of God, but that this worship must be in the spirit and through the Holy Spirit. Dr. B. F. Westcott says, "By the incarnation men are enabled to have immediate communion with God, and thus worship in spirit has become possible: at the same time the Son is a complete mani-

festation of God for men, and thus worship in truth has been placed within his reach" (*Westcott's "Gospel of John"*).

Some may ask how our LORD could be humble and approachable during His life on earth and yet be worshipped by His disciples and those who loved Him? He was approachable during His life here, and we believe that *in all His majesty and glory in heaven He will still be the same*. This is a beautiful subject and we believe it is one that will move us to worship as we consider Him.

He was approachable during His life. Martha scolded Him. We have all seen men whom Martha would not scold; they were so forbidding in their manner. We have seen executives who have spent a considerable time in building a wall about themselves, and in trying to make it difficult for men to approach them. They would frown and browbeat those who were under them until it became an ordeal to come near them. Sometimes men carry this forbidding manner into their homes until it is unpleasant for their nearest friends. It should make such men humble to realize that the LORD was approachable. John leaned on His bosom. His disciples seemed to feel free to come to Him with the most trifling things. He never said, "See thou to that." Even after His resurrection Mary Magdalene wanted to touch Him. While He did forbid her at first yet we read that later she and the other Mary "came and held Him by the feet and worshipped Him" (Matt. 29:9). Yes, and He ate with His disciples after He rose from the dead, and He told Thomas that he might thrust his hand into His side, and his finger into the nail-prints in His hands. Then later on John saw Him in His glory and fell at His feet as dead. But the LORD laid His hand upon him and said, "Fear not." So we say, not just that He *was* approach-

able, but that He *is* approachable. Beloved, you have often gone to Him in prayer, even to confess sin; did you ever feel as if He did not receive you? No, He is still the same LORD Jesus. The same humble One is clothed in all the majesty of Deity.

Jonathan Edwards wrote a beautiful sermon on "The Excellency of Christ" which every Christian should read. In that sermon he mentioned what he called "the diverse excellencies of Christ." He compares His majesty with His meekness. It will help us to understand the point we are considering if we quote from this sermon. "In the person of Christ do meet together infinite majesty and transcendent meekness. These are two qualifications that meet together in no other person but Christ. Meekness, properly so called, is a virtue only to the creature: we scarcely ever find meekness mentioned as a Divine attribute in Scripture; for thereby seems to be signified, a calmness and quietness of spirit, arising from humility in mutable beings that are naturally liable to be put in a ruffle by the assaults of a tempestuous world. But Christ being both God and Man, hath both infinite majesty and superlative meekness. Christ was a Person of infinite majesty. It is He that is spoken of, Psalm 45: 3: 'Gird Thy sword upon Thy thigh, O most mighty, with Thy glory and Thy majesty.' It is He that is mighty, that rideth on the heavens, and in His excellency on the sky. It is He that is terrible out of His holy places; who is mightier than the noise of many waters, yea, than the mighty waves of the sea; before whom a fire goeth, and burneth up His enemies round about; at whose presence the earth doth quake, and the hills do melt; who sitteth on the circle of the earth, and all the inhabitants thereof are as grasshoppers; who rebukes the sea, and maketh it dry, and drieth up the rivers; whose eyes are as a flame of fire; from whose presence,

and from the glory of whose power, the wicked shall be punished with everlasting destruction; who is the blessed and only Potentate, the King of kings, and LORD of lords, that hath heaven for His throne and the earth for His footstool, and is the High and Lofty One, who inhabits eternity, whose is an everlasting kingdom, and of whose dominion there shall be no end. And yet He was the most marvellous instance of meekness, and humble quietness of spirit, that ever was; agreeable to the prophecies on Him. 'All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.' And agreeable to what Christ declares of Himself, 'I am meek and lowly in heart.' There never was such an instance seen on earth, of a meek behavior, under injuries and reproaches, and toward enemies; who, when He was reviled, reviled not again; who was of a wonderful spirit of forgiveness, was ready to forgive His worst enemies, and prayed for them with fervent and effectual prayers . . . Thus was Christ a lion in majesty, and a lamb in meekness. . . . Though Christ be now at the right hand of God, exalted as KING of heaven, and LORD of the universe; yet as He still is in the human nature, *He still excels in humility.* Though the Man Christ Jesus be the highest of all creatures in heaven, yet He as much excels them all in humility, as He doth in glory and dignity; for . . . He is the Lamb still, even in the midst of the throne of His exaltation; and He that is the Shepherd of the whole flock is Himself a Lamb that goes before them in heaven as such. 'For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.' Though in heaven every knee bows to Him, and

though angels fall down before Him, adoring Him, yet He treats His saints with infinite mildness and endearment."

The fact that we worship Him does not cause us to feel at a greater distance. We worship Him now, and still we enjoy the closest fellowship with Him, and it will be the same in glory. We shall enjoy a more blessed fellowship with Him then, for all sin and hindering infirmities shall be gone for ever. He will not say to us then, "I have many things to say unto you, but ye cannot bear them now." Our worship in heaven will not be a means of expressing fear but joy, and reverence and adoring love.

CHAPTER FIFTEEN

WORSHIP IN THE SPIRIT

A Lesson from the Life of Jacob

IN our last chapter we had Jacob's well before us with its lessons in worship; here we shall learn how the man Jacob was led to worship. It seems very fitting that these truths about worship should be woven into the life-story of Jacob, for God has made his life to picture the work of the Spirit.

God gave Himself the Name, which He seems to love, "*The God of Abraham, the God of Isaac, and the God of Jacob.*" The names of God always reveal something about *Him*. He spoke this name to Moses when He appeared to him in the burning bush: "Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *This is My name for ever, and this is My memorial unto all generations*" (Exod. 3: 15). As the God of Abraham, His name speaks of Him as God the Father; as the God of Isaac, we think of Him as God the Son. This being true we would expect some revelation of Him as God the Spirit, from the name "Jacob," but Jacob means "deceitful," and the same Hebrew word is rendered "deceitful" in Jeremiah 17: 9. So the name does not speak of the Holy Spirit but of the *work* of the Spirit, for Jacob was changed to "Israel," which means "a prince with God." This is in line with other Scriptures where we find that when we might expect some revelation of the Holy Spirit Himself, there is a sudden change of the subject and we are told of the *work* of

the Holy Spirit. This may be seen in the following passage, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is *born of the Spirit*" (John 3:8). When we might have expected to find the words, "so is the Spirit," we are brought to consider His work, or, "so is every one that is *born of the Spirit*." So, then, this name, "The God of Abraham, the God of Isaac, and the God of Jacob," seems to refer to God the Father, God the Son, and the work of the Holy Spirit.

We all rejoice in the fact that we have a God who, through grace, would call Himself, "*The God of Jacob*," a God who will take a deceitful, lying, wicked, human being and *love him*, and *change him* into a prince with God. Mark you, a prince *with God*. Jacob never was a prince with men. Many folks do not like to read about Jacob nor the Jews even today. They do not understand why God should have chosen Jacob. They would very likely have chosen Esau, a man of the field, generous, forgiving. But, beloved, I am glad He chose Jacob for my own sake, for if He could choose Jacob I can understand how He might choose me, through the same grace. The work of the Spirit in changing Jacob to Israel manifests what a marvellous Being He must be. It might be likened to the work of God which we see wrought in our gardens, in quietly, through His unseen power, bringing forth from the dirt of the earth the beautiful pure lily to spread its fragrance around and astonish us with its beauty. So our God will do with His people Israel when He has purified the nation and beautified them with Himself.

In our lesson in this chapter we shall consider Jacob and the mighty work of the Holy Spirit in his heart as he is brought to worship. "And Jacob lived in the land of Egypt seventeen years: so the whole age

of Jacob was an hundred and forty and seven years. And the time drew near that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly with me; bury me not, I pray thee, in Egypt: but I will lie with my fathers. . . . And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head" (Gen. 47: 28-30). Here we see that Israel simply bowed or *worshipped* in silence. (The word for "bowed" here is from the Hebrew word meaning "to worship").

Then we read where Joseph came later and brought his two sons to present them to his father, Jacob. "And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath showed me thy seed also. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth" (Gen. 48: 9-12). Notice how the minute details of Jacob's movements are given here in order to picture to us vividly the full heart of Jacob, or Israel, as he was moved to worship. Jacob seems to have been quite overcome by the sight of his two grandsons. As he embraced the two boys it seems that Joseph noticed that his father wanted to bow down and worship, and without a word being spoken, Joseph brought his two sons from between Jacob's knees. Then Jacob bowed himself with his face to the earth. Israel did not pray, he just bowed and worshipped. In God's Word, which sometimes passes over what we would regard as

great events with a bare mention, it is always important that we should pay close attention when He stops to tell us of little details like the above, where we find the little matter recorded that Joseph brought his two sons from between his father's knees. The words following this seem to show us, as we have said, that Joseph did this because he had noticed something in Jacob's manner which indicated that he wanted to bow and worship. It must have been evident to Joseph that Jacob was deeply moved. Joseph must have often seen his father worship when he was deeply moved, otherwise he would not have understood so well this time. Would our loved ones know that we desired to bow down to worship if they saw that we were deeply moved at the thought of God's providence? Do we often bow before God, excepting at those times when we kneel to pray and ask Him for something? This was not private worship. From this we gather that Jacob did not always wait until the time of prayer or until he was alone to worship.

Jacob worshipped at this time in silence. There were times when he poured out his heart in praise to God in his devotions, as other men did, but this silent worship seems to lay special emphasis upon the subject alone, the worship of the spirit, the inner man, as led by the Spirit of God, without any expression from his lips. Jacob bowed and worshipped.

Perhaps we are given this lesson that we may learn that all the outward expression of our worship must come from the innermost soul as it is moved upon by the Holy Spirit. There are songs of worship, songs which fill us with thoughts of His worth and goodness. Our hearts swell out with worship as we sing such songs as: "Praise God from whom all blessings flow," and others which give glory to Him and speak of His worth. When the worshippers of old offered a sacri-

fice, offering a lamb or some other clean animal specified by God, it was all meant to speak of the worth of the perfect Lamb of God. We shall one day sing with all the redeemed in glory, "Worthy is the Lamb that was slain."

Considering then that Jacob was chosen by God to picture the inner working of the Holy Spirit in transforming power, it is interesting to note that it was Jacob who first mentioned *the house of God*. It was to him that God first made the promise of His *continual presence*. While Jacob dreamed, God spoke those wonderful words, "And, behold, *I am with thee*, and will keep thee in all places whither thou goest, and will bring thee again into this land; for *I will not leave thee*, until I have done that which I have spoken to thee of . . . And Jacob awakened out of his sleep, and he said, Surely the LORD is in this place; and I knew it not . . . this is none other than *the house of God*, and this is the gate of heaven . . . And this stone which I have set for a pillar shall be *God's house*" (Gen. 28: 15-22).

All this reminds of how it has now been revealed that the house of God is made of living stones, indwelt by the Holy Spirit, which is pictured in the anointing of the stone by Jacob. We are pillars, too, in the temple of God. We too have the promise that the Holy Spirit shall never leave us, in the words of our Lord, "that He may abide with you forever" (John 14: 16), and again, "He hath said, I will never leave thee, nor forsake thee" (Heb. 13: 5). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Cor. 3: 16). "In whom ye are builded together for an habitation of God through the Spirit" (Eph. 2: 22).

It is well that we should not lose sight of the fact that the work of the Lord Jesus on the cross is quite

distinct from the work of the Holy Spirit within us. The work on the cross is finished, but the work of the Holy Spirit goes on *within us* until we are glorified, and then for ever. The work of the Holy Spirit is founded upon what the Lord has done *for us*. "When God designed the great and glorious work of recovering fallen man and the saving of sinners, to the praise of the glory of His grace, He appointed, in His infinite wisdom, two great means thereof. The one was *the giving of His Son for them*, and the other was *the giving of His Spirit unto them*. And hereby was the way made for the manifestation of the glory of the whole blessed Trinity Hence, from the first entrance of sin, there were two general heads of the promise of God unto men, concerning the means of their recovery and salvation. The one was that concerning the Son to be incarnate, to take our nature upon Him, and to suffer therein; the other, concerning the gift of His Spirit, to make the effects and fruits of the incarnation, obedience and suffering of the Son, effectual in us and towards us" (*John Owen, in his work on "The Holy Spirit"*).

CHAPTER SIXTEEN

SATAN SEEKS TO BE WORSHIPPED

"And there came a voice from heaven, saying, Thou art My beloved Son, in whom I am well pleased. And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him"

(Mark 1: 11, 12).

SATAN came *immediately* to tempt the Son of God. That enemy of souls and the enemy of the LORD Jesus lost no time after God the Father had declared His love for His Son. Satan knew the Scripture and quoted it to the LORD Jesus. He knew then that it is written that, "When He bringeth in the First-begotten into the world, He saith, And let all the angels of God worship Him" (Heb. 1: 6; Ps. 97: 7). Satan wanted that worship for himself. God recognized the fact that Satan claimed the worship of man because he had overcome Adam, the head of our race, and so as soon as our LORD had come out of the waters of baptism we read that "immediately the Spirit driveth Him into the wilderness." Because our LORD had become Man, Satan no doubt claimed the right to tempt Him. This temptation led up to Satan asking the Son of God to worship him. The defeat of Satan was certain, for the Son of God could not sin. The Almighty Son of God and the Holy Spirit in all His infinite power were there to resist Satan. The Scripture speaks of our three enemies, "the world, the flesh and the devil," as being arrayed against the Trinity. The world is mentioned as being against the Father, "If any man love the world, the love of the

Father is not in him" (1 John 2:15). The flesh is against the Spirit and His work, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these two are contrary the one to the other: so that ye cannot do the things that ye would" (or, "that ye may not do the things that ye would"). That is to say, the Holy Spirit makes it possible for us to have the victory. Then *the Son of God* is against the devil. "For this purpose the *Son of God* was manifested, that He might destroy the works of the devil" (1 John 3:8). Notice the title, "*The Son of God*." It is as the "*Son of God*" that He is Conqueror, as the "*Son of God*" that He overcame Satan, and as "*The Son of God*" that He is to be brought into the world again the second time when all the angels of God shall worship Him. Just before the temptation God had spoken from heaven, "*This is My beloved Son, in whom I am well pleased*," so this proclamation from heaven after His baptism brings to mind that He is the One who is to be worshipped.

Now we can explain the connection between this and our previous studies about worship. We have seen the part the Father, the Son, and the Holy Spirit have in our being brought to worship God. Our last studies were about how the Holy Spirit moves to worship, and something of our worship in the Spirit. We have learned in the types of the two brides at the wells that the Holy Spirit is now calling out the Bride of Christ, to be also the temple of God, indwelt by the Holy Spirit. Now we see in this lesson that Satan, who desires worship, *must be overcome and hindered before the Church is called out and during the time the Church is being called out*. Satan has not given up trying to bring this world to worship him. The Holy Spirit is *here*, now, *hindering him*, and *He will hinder him until He, the Holy Spirit, is taken out of the way*,

that is, when He takes the Church, His dwelling, up to glory. Then, after the Church, the temple of God, has gone to glory, after that, Satan will come at once to put forth the *son of perdition*, to try to secure the worship that should be given to the *Son of God*. "And now ye know what withholdeth that he may be revealed in his time. For the mystery of iniquity doth already work: only He who now letteth will let, until He be taken out of the way. And then shall that Wicked be revealed, whom the LORD shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (2 Thess. 2: 6-8). He who now "letteth will let," or, He who now hindereth will hinder the coming of the "son of perdition," who is coming for the purpose of causing men to worship Satan. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the LAMB slain from the foundation of the world" (Rev. 13: 8). "The man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2: 3, 4). Just as soon as God has taken away the true Church, the true temple of God, and the Holy Spirit ceases to hinder the coming of this man of sin, then Satan is going to be allowed to try again to secure the worship of the world. While Satan-worship is restrained during this period, it is to be no secret in the time of trouble, just ahead for this world.

Satan is a fallen being who was created perfect, but who fell through his pride (Ezek. 28: 12-17). We can never fall as Satan did, for our righteousness is imputed to us, and Christ can never fall. Satan now desires to be "like the Most High" (Isa. 14: 12-16). He tempted our first father, Adam (Gen. 3: 1-7). He

still comes before God to accuse us, as he did Job (see Job, chaps. 1, 2 with Rev. 12: 10). He is called "our adversary" (1 Pet. 5: 8). We are told to resist him, and that if we resist him he will flee from us (James 4: 7; Eph. 6: 11-18; 1 Tim. 3: 6, 7). He is to be cast down from heaven at the beginning of the "great tribulation," and finally is to be cast into the lake of fire (Rev. 20: 10), and "shall be tormented day and night for ever and ever."

Satan has been seeking the worship of men all down through the ages. Idol-worship is connected with Satan-worship. The fact that men have made themselves images and bowed down to them does not just prove, as some say, that man has naturally a longing for something to worship. The Word of God tells us that this worship of idols was not just a harmless practice but that there are demons, wicked spirits, in Satan's kingdom (Matt. 12: 26), who are back of it all. Paul, under inspiration, spoke in no uncertain terms about this. "What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God" (1 Cor. 10: 19, 20). There is a Satanic power back of this idol-worship. There are demons who moved men to bow down to images which had been made at the suggestion of Satan.

Later we learn how Satan connected this image-worship with the ruling powers of the earth so that in many countries men were compelled to worship the images of kings and rulers. Nebuchadnezzar the King of Babylon set up an image and demanded that all men should bow down and worship it. This was no doubt an image of the king himself. The three Hebrews, Shadrach, Meshach, and Abednego, refused to worship the image and chose rather to be cast into

a fiery furnace. Later, many Jews and Christians refused to worship the Emperors of Rome and chose to die horrible deaths rather than bow before these images. These men did not allow Satan to deceive them into thinking that they could worship outwardly, while inwardly, or in their hearts, they could remain loyal to the true God. They might have listened to a more modern excuse and have said that "this bowing down to idols was just an oriental custom, just as Abraham bowed before the people of the land." But the three Hebrews knew all about the oriental customs and they were willing to die rather than yield. There are some now who like to interpret the worship of the LORD Jesus in the New Testament as "obeisance," or merely a gesture, a token of respect of one man for another. Satan is very clever at clouding the issues. He tries to mix good with evil, so he uses men who are refined and attractive to preach righteousness mingled with evil doctrines. This is very confusing to some. These men insist that some very fundamental truths are "not essentials." They preach that "character" is the essential thing. They scoff at the authority of God's Holy Word. We are warned in the Scriptures against these very men of our day. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light, therefore it is no marvel if his ministers also be transformed *as the ministers of righteousness*" (2 Cor. 11: 3-15). They preach, "Do good," "Live right," as a means of salvation. God wants us to live right, but not as a means of salvation. If we could be saved by "being good" then there would be no need for the death of our LORD.

In the same way the question of bowing down to the "man of sin" will no doubt be clouded by Satan in

order to confuse men. The LORD Jesus gave a very clear answer to this question, "Thou shalt worship the LORD thy God, and Him only shalt thou serve." Abraham did bow before the people of the land but not as objects of worship. They did not worship each other there. The thought of worship would not be in their minds. The wily Japanese have lately deceived some of the missionaries with this argument of Satan that it would just be an act of respect to their country to bow down to their images.

This is soon to be a very live question in all the world as the "man of sin" demands that all men worship him. Many will worship him, and they will worship Satan, who is called "the dragon," through this man (Rev. 20: 2). But God warns that, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture" (Rev. 14: 9, 10).

CHAPTER SEVENTEEN

THE FIRST UNITED WORSHIP AND THE FIRST FEAST

So far we have only found the worship of individuals considered in the Old Testament. The next occurrence of the word is in Exodus, the book which speaks to us of the separation of the people of God. It is the book which records the beginning of the people of God; here God first deals with them as a *nation*. They were not only separated *from* the world as they came out of Egypt, but separated *unto* God. So, then, it is quite natural to find in this book the first mention of *united worship*.

God sent Moses down to Egypt to bring His people, Israel, out of bondage. Let us read about it : "And Moses and Aaron went and gathered together all the children of Israel: and Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of all the people. And the people believed: and when they heard that the LORD had visited the children of Israel, and that He had looked upon their affliction, *then they bowed their heads and worshipped*. And afterward Moses and Aaron went in, and told Pharaoh, *Thus saith the LORD God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness*" (Exod. 4: 29-31; 5:1).

This is the first picture we have in Scripture of *united worship*, and it is also the first occurrence of the word "*feast*," from the Hebrew *Chag*. There is a feast mentioned in Genesis 19:3, where Lot made a

feast for the two angels, but that word comes from the Hebrew *Mishteh*, the root-meaning of which is "to drink."

This, then, is the first time we are told of *united worship* of the people of God and it seems bound together with the first *feast*. It is not by accident that these two things come together here for the first time. A study of the first and last mention of subjects in Scripture will show that the designs and revelations that are wrought into them are too numerous to be accidental. This first feast that was observed by the Jews was the passover. What beautiful things lie hidden in type here! "Christ our passover is sacrificed for us" (1 Cor. 5: 7). The study of the united worship of God's people leads us to the united worship of the one Body, the Church, and the temple worship, then the worship of the nations, and finally the worship of the whole universe. All those wonderful truths begin here and are founded upon the sacrifice of the Passover Lamb of God.

The Jews kept that first feast of the passover without going three days' journey into the wilderness. This three days' journey meant complete separation from Egypt, which was a type of the world. They pictured their complete separation by being girded and ready to go and as God directed, "having your loins girded, your shoes on your feet, and your staff in your hand" (Exod. 12:11). Thus they showed that while they were still in Egypt, they were not of it. They were in heart already out of it. Their safety depended upon the shed blood, sprinkled upon the door-posts and on the lintel outside. God had said, "And when I see the blood, I will pass over you." Their safety did not depend upon their attainments or doings but upon the blood. "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). He is

our feast, we feed upon the Lamb of God. But we shall speak of this when we consider the fulfilment in the New Testament.

We notice here in Exodus that it is stated that "the people *believed*," before they bowed to worship (Exod. 4: 31). Then it was after they had *believed* and *worshipped* that God spoke of the "*feast*" which He had in mind for His people.

The feast of the LORD'S Supper is the great *worship* meeting of the Church, the "*called out ones*," for this is the true meaning of the Greek word for "Church."

The passover lamb was mentioned in some places as if it were one lamb, and called "it," although there was a lamb for every house. "The whole assembly of the congregation of Israel shall kill *it* in the evening" (Exod. 12: 6). "It is not so much a number of families with several lambs—a thing quite true in itself—as one assembly and one lamb. Each house was but the local expression of the whole assembly gathered round the lamb. The antitype of this we have in the whole Church of God, gathered by the Holy Ghost, in the name of the LORD Jesus, of which each separate assembly, wherever convened, should be the local expression" ("*Notes on Exodus*," by C. H. M.).

One thing is made prominent in all these lessons about worship, and that is that there was an evident emotion of the inner man. The people did not bow to worship without feeling. We can plainly infer from the record that these people of Israel were deeply moved when they learned that God had visited them and had "looked upon their affliction." So it appears that the Spirit of God led them *as one man*, to bow and worship.

This same picture of how they suddenly were moved as one man to worship the LORD, is brought

before us again in the account of the first passover feast. After Moses had explained to the people how God had directed that they should keep this feast for a memorial, and that it was to show how they had been delivered, by blood, then we read: "*And the people bowed the head and worshipped*" (Exod. 12: 27). This united worship of the people of God was based upon their redemption by blood. We are not told that Moses directed that they should all bow their heads and worship. We believe that they were led to do this by the Holy Spirit, unitedly, as one man. How wonderful too that the *blood*, and the *feast*,* and the *worship* all come together here!

Then again after the children of Israel had passed through trial and testing times, while Moses was absent in the mount, we read how Moses chastened them and stripped their ornaments from them, and removed the tabernacle outside the camp. Then God manifested Himself in a cloudy pillar: "*And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped*, every man in his tent door" (Exod. 33: 10). This cannot be explained excepting we believe in the moving power of the Holy Spirit. Even in our gatherings of Christians today we find they need someone to tell them when to sing or when to act unitedly. We shall see later as we consider some passages in Revelation, that angels and redeemed men in their glorified state do worship unitedly, and sound out their praises as with one mouth, apparently without needing any leader, because they are, of course, filled with the Holy Spirit and led perfectly and beautifully by Him (see Rev. 7: 9-12; 5: 11, 12). It seems wonderful to us to read of such

* See "The Greatest Thing in the Universe," by the author, on the word "*Feast*," for a more complete treatment of this subject.

united worship back in those times of which we have read. God must have intended to picture the end from the beginning.

Now we have learned how the people of God may worship *together*. When all God's people are together in glory we shall be able to send up one great volume of response, from hearts that are swelling with praise and adoration to Him who is altogether lovely.

CHAPTER EIGHTEEN

OUR FEAST WITH HIM AND OUR UNITED WORSHIP

"Christ our passover is sacrificed for us: therefore let us keep the feast" (1 Cor. 5: 8, 9).

THE first mention of the *passover* in the New Testament is startling after our study of it in the Old Testament. There we learned that this great feast was a feast of Jehovah, of the God who brought the people out of Egypt, who divided the Red Sea, who slew the Egyptian army in the sea, who thundered from Mount Sinai, who went before His people in a cloud of glory. Now we come to consider the marvelous scene in the New Testament where Jehovah Himself actually attends this feast! The great Name "Jehovah" is used in Scripture of both the Father and the Son, the LORD Jesus Christ. The LORD Jesus is Jehovah.

The Son of God, God the Son, attends the feast! In the account in Luke's Gospel we learn that as He had been looking on through the ages as His people had kept this feast, He had been longing for this opportunity! The account reads as if the first words He spoke as He sat down with His disciples were these, "With desire I have desired to eat this passover with you before I suffer." The whole passage reads, "And when the hour was come, He sat down, and the twelve apostles with Him. And He said unto them, With desire I have desired to eat this passover with you before I suffer" (Luke 22: 14, 15). He who could say,

"Before Abraham was, I AM," was always of the same mind toward His people. As He dictated the details of the way the first passover was to be observed He had this supper in mind. He also had in mind the feast of the LORD'S Supper which He would introduce after the passover, the prominent feature of which was always to be His PRESENCE. Like many of the words of our LORD during His life, the above words seem to have been just for His disciples at the time, but we know that He was speaking to the whole Church.

"I listen to the Son of God speaking not only to John and to Peter, but to me, that paschal evening; and I hear Him say, 'I will not leave you orphans; I will come to you,' 'The world seeth Me no more, but ye see Me;' 'I will see you again, and your heart shall rejoice;' 'My Father will love him, and We will come unto him, and make Our abode with him;' I read these promises, coming direct from the lips of our LORD and Life, and I remember along with them those other words which He spoke out of His glorified life through this same John: 'To him that overcometh I will give to eat of the hidden manna;' 'I will come in to him, and will sup with him, and he with Me,' And we bless Him for even the least realization of what that may mean" (H. C. G. MOULE, in "*Veni Creator*").

The words, "And when the hour was come," remind us of the words of our LORD to the woman of Samaria at the well, "The hour cometh and now is." In both places it seems that a long-looked-for hour had come. This passover night was the first time when God and man had feasted together at what is now known as the LORD'S Supper. There had been types of what all this meant in the Old Testament feasts of Jehovah, but never before was the actual presence of God Himself visible in this way as they feasted to-

gether over the emblems which spoke of Him and His death. This was only the beginning of our eternal feasting with Him, and upon Him.

It is interesting to notice that down through the centuries the Jews had always had four cups of wine at this passover. The third cup was called "the cup of blessing." After the giving of thanks the door was opened to welcome Elijah, the forerunner of the Messiah. There was also a cup of wine that was poured for Elijah. It seems that in these customs the Messiah was expected to come to that feast. Down through the years they had looked for Him, and at last He came. Then at the feast the head of the house always tells forth or explains about it to the other members of the family. This is taken from the command in Exodus 13:8: "And thou shalt *show* thy son in that day, saying, This was done because of that which the LORD did unto me when I came forth out of Egypt." The word the Jews use to describe the passover liturgy is "Haggadah," which is from this same word "*show*" in the above passage. This word "*show*" or "*show forth*" is the same no doubt which the inspired writer calls to our minds in 1 Cor. 11:26, "Ye do show the LORD'S death till He come." The LORD Jesus was giving this talk at the feast in John, chapters thirteen to seventeen. He made it clear that He was the fulfilment of the type, that His blood would be shed for our sins, and that we are now brought into fellowship with God. In these five chapters in John's Gospel the LORD spoke much about His Father. He used the word "Father" here fifty-one times! This will be seen to be unusual, if we consider that in the whole Gospel of Matthew our LORD spoke the word (as it referred to God) only forty-four times, in Luke sixteen times, in Mark only four times, and the whole Gospel of John one hundred and eleven times. We

can see from this that He spoke much of the Father at the Last Supper. Philip noticed this, and, "Philip saith unto Him, LORD, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" (John 14:8,9). In these same chapters He used the word "*love*," in different forms, some thirty times. He gave us those beautiful words, "As My Father hath loved Me, so have I loved you." Only God could love as God loved His Son. This was surely a great "*love feast*," as it was called by the early Christians.

Then our LORD instituted the LORD'S Supper. We do not believe that the disciples looked out of the door that night to see if the prophet Elijah was coming to tell them that the Messiah was coming; they knew He was there at last.

He first told His disciples that He would not drink of this cup again until we are all with Him. This He connected with His longings in the past to partake of this supper *with them*. If He had been longing through the centuries to keep that feast with them, so is He now longing to keep the feast with us. Notice how these two thoughts are joined together in the following passage: "And He said unto them, With desire have I desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper,

saying, This cup is the new testament in My blood, which is shed for you" (Luke 22: 15-20).

What a privilege we have in keeping this feast of the LORD to remember His death, and while we are feasting, to look forward to the time when He shall sit down with His own in glory! Israel of old was told to keep their feasts both with joy and solemnity: "And thou shalt rejoice in thy feast . . . Seven days shalt thou keep a solemn feast unto the LORD thy God" (Deut. 16: 14, 15). We should be filled with a holy joy, a solemn joy, as we remember the LORD'S death, till He come. It should not be observed in a matter-of-fact, unfeeling way. This is a worship meeting. We meet to adore Him. Let our songs and prayers be about Him and His glories. "For as often as ye eat this bread, and drink this cup, ye do show the LORD'S death till He come" (1 Cor. 11: 26).

If it is a startling truth that the same Jehovah of the Old Testament was really there in Person with His disciples in that upper room, it is also a soul-stirring fact that the same One has promised to meet with *us* as we remember the LORD'S death in the breaking of bread each week! He Himself has promised it! He said, "For where two or three are gathered together in My Name, there am I in the midst of them." Like Jehovah of old with Israel, He loves to be "in the midst" of His people. He placed the tabernacle "in the midst," and dwelt with them. After the resurrection, our LORD repeatedly "came and stood in the midst" of His disciples. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20: 19). Then again, "And after eight days again His disciples were within, and Thomas with them: then came Jesus,

the doors being shut, and stood in the midst, and said, "Peace be unto you" (John 20:26). In Revelation we read where He is pictured as "in the midst of the seven golden candlesticks" (Rev. 1:13; 2:1). It is His purpose to dwell eternally with His people. "And I heard a voice from heaven saying, Behold, the tabernacle of God is *with men*, and He will dwell *with them*, and they shall be His people, and God Himself shall be *with them*, and be their God" (Rev. 21:3). This place, "in the midst," is *God's* place, and is a blessed place to Him which He would not give to another.

Perhaps the reader has already noticed in his studies of the Word how God *repeats* things that are precious to Him. He makes them ring like sweet music in our ears. This word "in the midst" is one of these oft-repeated precious phrases. The words, "*with Him*," and, "*with the LORD*," and, "*like Him*," "*come*," "*Come unto Me*," "*I come quickly*," "*I will come again*," "*In Him*," "*In Christ*," and so many other precious words, make the joy-bells ring in our hearts as we come upon them in the Word of God. Another of these words that should be considered carefully here is, "*This do in remembrance of Me*." We find this expression, "*In remembrance of Me*," repeated three times in the Word. "And He took bread, and gave thanks, and brake it, and gave unto them, saying. This is My body which is given for you: *this do in remembrance of Me*. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as often as ye drink it, *in remembrance of Me*" (1 Cor. 11:24, 25).

So *our LORD has come into this feast*. Let us linger over the thought a little longer. We think of Him *in the midst*, as we partake of the emblems, and we remember *Him*, our blessed LORD Jesus. He is in our midst in a very special way at that feast, and this

should fill our hearts with worship, and the thoughts of what He is now in all His glory, thoughts too of what He has done for us. Then we look forward to the joy of meeting with Him again around the table when He shall keep His promise to drink again of the fruit of the vine. O beloved, I wonder if again He will say, as He sits down with us and the whole redeemed Church of God, "With desire I have desired to eat this supper with you"? Will not our hearts burn within us if we hear some such words? Let us try to find a more holy joy in keeping this feast of our LORD. God has come to feast with us, and has taught us how to feed upon Himself.

When the time is fulfilled and the longed-for marriage supper of the LAMB is observed, the LORD will be in His holy Temple, His living Temple, which He is building now from living stones. This Church shall then know the fulness of the indwelling of the LORD through His Holy Spirit. Then, too, she shall know all the blessedness of the spiritual union with her LORD as the Bride of Christ. We shall know the joy of having our LORD rejoice over us. All the blessedness and nearness pictured in the Apostle John's *leaning on His bosom and learning secret things will be there*, all the blessings of the experienced holiness, and eternal purity, pictured in His washing the disciples' feet, all the joy of hearing His words of "*love*," and of the "*Father*," from His blessed lips, for He has promised that then He shall "show you plainly of the *Father*" (John 16: 25). All these things shall be ours and much more. Is it any wonder that many understanding saints find great joy in keeping the feast and in looking forward to that time? Shall we too not be able to say from our hearts as we sit down with Him, even as He said, "With desire I have desired to eat this supper with you"?

The first time we found the subject of *united worship* considered in Scripture was in connection with the first mention of the passover feast. Can the reader see now how God had all this in mind, and how He has hidden these designs in first and last things mentioned in His Word so that we may find them, and delight in them, and that we may see that *He has taken great delight in them?*

CHAPTER NINETEEN

TEMPLE WORSHIP

WE come now to consider the united worship of God's people as it was associated with the TEMPLE. As we read the different books which have been written about the temple, as a type, we are impressed by the evident fact that it is not so clearly understood as the type of the tabernacle. This may be because the radiance of the things of which the temple types speak is too bright for our eyes to behold as yet in all its glory.

The tabernacle spoke of the LORD Jesus in His humility and of how He brought us into God's presence through His sacrifice. The humble looking tabernacle, covered with badgers' skins but having within it the very presence of Deity, made a beautiful picture of the incarnation of our LORD. Even children can easily grasp the typical pictures of how He is the door, and then the altar where our sins were blotted out; and then follow on towards the Holy of Holies where God dwelt, and see themselves cleansed from daily defilement by the washing of water by the Word, at the laver; then next, as priests, go on into the holy place to have fellowship with God because of His cleansing blood. We feed on the bread, which is the LORD Jesus, and then through Him we enter in through the veil, into His very presence, for He is our High Priest. But when we come to the temple, how different it seems because of its outward glory! It is a permanent building too, whereas the tabernacle was moved from place to place, until it was lost, or concealed, in the temple.

The temple is a double type; it not only pictures the LORD Jesus in glory as the one great Center of worship, but God says that believers, as individuals, are temples of God: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19). We who live in these temples should use them to worship God. But the Church, which is composed of all true believers in the LORD Jesus, is also a temple of God. "In whom all the building fitly framed together groweth unto an holy temple in the LORD" (Eph. 2:21). How wonderful to be thus joined to the LORD in this beautiful type! What glories this portends!

That was a glorious time in Israel when the temple of Solomon was dedicated. To the natural eye it was perhaps the most wonderful worship scene the world shall witness until the LORD Jesus comes again, when the New Jerusalem will hang above the earth in all its shining glory, the angels of God ascend and descend, and glorified human beings mingle their praises with those of heavenly beings. From this dedication of the temple on through all the times when Israel was right with God, we read of how they kept the yearly feasts when the tribes went up to Jerusalem, with songs of joy, to worship the LORD.

A study of the fifteen "Songs of Degrees," which begin with Psalm 120, will give some idea of the joyous gatherings of thousands of worshippers who went up each year to worship the LORD, for these Psalms were supposed to have been sung by the happy throngs as they journeyed. David planned for the building of the temple which was completed by Solomon; he provided much of the material in readiness, and was inspired to write these Psalms beforehand. He was able to look forward to these gatherings and

to anticipate the joy of the worshippers. May not we too look forward to the joys of which these things were only the types?

When we remember that in the temple the visible presence of God was actually in the Holy of Holies through the *Shekinah* glory, resting between the cherubim, and that every detail of the order of service, of the sacrifices, of the priests' garments, had all been according to God's commands in order that it would all speak of the LORD Jesus and His great work, it is no wonder that spiritually-minded men and women in those days were filled with joy at the prospect of visiting the temple of God at Jerusalem. Psalm 122 expresses this joy: "I was glad when they said unto me, Let us go into the house of the LORD. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD."

Jerusalem! Who does not love the name! It has had such a glorious history. There Melchizedek had reigned as King-priest when the city was called "Salem," which means "*peace*." There Abraham had gone to obey God's command to offer up his son Isaac, on a mountain which God Himself had chosen, "One of the mountains which I will tell thee of" (Gen. 22: 5). This, we believe, was the same mount Moriah upon which the temple was afterwards built. While scholars do not agree about the derivation of the first part of the name, "Jerusalem," we believe that Abraham gave this part of the word when he said: "My son, God will provide Himself a lamb for a burnt offering." The word which Abraham used here for "provide" was "*Jireh*." Then after it had been made known how God did provide, Abraham "called the

name of the place *Jehovah Jireh*" (Gen. 22: 14). This name, combined with its previous name, "Salem," would indicate that the name, "Jerusalem," means, "*Jehovah will provide peace.*" The peace of which this name spoke is founded upon the sacrifice of the Son, the Son of God.

Jerusalem has not yet manifested this peace which God has provided, but God's time for that shall surely come. "Glorious things are spoken of thee, O city of God" (Ps. 87: 3). "They shall call thee, The city of the LORD, The Zion of the Holy One of Israel. . . . I the LORD will hasten it in his time" (Isa. 60: 14, 22).

The city of Jerusalem in the time of our LORD Jesus was said to have been only four miles in circumference. According to Tacitus there were about six hundred thousand inhabitants at that time. It was a city "compact together." At the great feast of the passover there were said to have been as many as two to three millions of people visiting the city. They were compelled to sleep outside its walls. What glad times of worship they must have had as they gathered as near as they could around the temple of God!

Jerusalem was a beautiful city. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King. . . . Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces" (Ps. 48: 2, 13).

We quote the following from Dr. Edersheim's book on "The Temple." "As the pilgrim bands 'came up' from all parts of the country to the great feasts, they must have stood enthralled when its beauty first burst upon their gaze. . . . For Jerusalem was a city

of palaces, and right royally enthroned as none other. . . . But alone in its grandeur, stood the Temple Mount. Terrace upon terrace its courts rose, till, high above the city, within the enclosure of marble cloisters, cedar-roofed and richly ornamented, the Temple itself stood out a mass of snowy-white marble and gold, glittering in the sunlight against the half-encircling green background of Olivet. In all his wanderings the Jew had not seen a city like his own Jerusalem. Not Antioch in Asia, not even imperial Rome itself, excelled it in architectural splendor."

The greatest glory of the temple was in the fact that God had placed His Name there. Solomon prayed at the dedication of the temple: "If they return to Thee with all their heart and with all their soul in the land of their captivity, whither they carried them captive, and pray toward their land, which Thou gavest unto their fathers, and toward the city which Thou hast chosen, and toward the house which I have built for Thy name: then hear Thou from the heavens, even Thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive Thy people, which have sinned against Thee" (2 Chron. 6: 38). Solomon's prayer was heard. "And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice. . . . If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. . . . I have chosen and sanctified this house, that My name may be there for ever: and Mine eyes and Mine heart shall be there perpetually" (2 Chron. 7: 12-16). God has not changed, His heart is still upon Jerusalem and His plans for that city shall be fulfilled.

Jerusalem which is above, the New Jerusalem, and the temple, and Name of God, and the Body of Christ are all woven together in the revelations of the things in glory. The LORD Jesus spoke of His Body as if it were the same as the temple. "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . . But He spake of the temple of His body" (John 2: 19-21).

Many of the types have a double significance, they apply to Israel and to the LORD Jesus. While this word of our LORD had its first fulfilment in the resurrection of His body we suggest that there may be something that will answer to this "three days," in the building of the millennial temple after the LORD Jesus comes again. There are to be great, sudden changes in the land when His feet stand on the mount of Olives (Zech. 14: 4). May it not be that in three days after this there may appear suddenly on the third day, a glorious millennial temple? This would make the great contrast of three days with forty-six years, at which the Jews stumbled, to show how wonderfully and how literally all His words are fulfilled.

"And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom" (Mark 15: 37, 38). Here we see how closely His body was connected in the types with the temple. But we are temples of God, and the Church, as we have shown, is the temple of God (1 Cor. 3: 16, 17; 6: 19; 2 Cor. 6: 16). Speaking of the Church He says, "In whom all the building fitly framed together groweth unto an holy temple in the LORD" (Eph. 2: 22). "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh

down out of heaven from My God: and I will write upon him My new name" (Rev. 3:12). Here we see the City, the New Jerusalem, the Temple, and the Name all bound together again and speaking of our future glories. These names written upon the overcomer, speak of eternal association and identification with these glories. Again in the description of this Holy City, the New Jerusalem, in chapter twenty-one, we read, "And I saw no temple therein: for the LORD God Almighty and the Lamb are the temple of it." It is difficult to comprehend all the unity that is revealed here in binding all these types and glories together. If the Jew was surprised and delighted with his first sight of the earthly city of Jerusalem and the temple, we surely have reason to believe that our first sight of the heavenly realities, of which these earthly things were only a figure, shall delight us beyond measure. We shall not take long journeys on foot to the glory, as they did of old, but we shall be caught up with our LORD. There shall be songs of joy too, and best of all we shall then know better how to *worship Him* in His very presence.

CHAPTER TWENTY

ALL NATIONS OF THE EARTH SHALL WORSHIP HIM

WE first considered the worship of individuals and then the united worship of one separated nation, Israel. Now we are to consider the fact that God has promised that all nations of this earth shall worship THE KING at Jerusalem. This KING we know to be the LORD Jesus Christ. This is not to be a gradual conquest of the Church through preaching the gospel, but the LORD Jesus is coming back in Person to this earth as He promised. First He will come to the air above us and catch away His Church, as we are told in 1 Thessalonians 4: 13-18. Then He shall come in glory, as pictured in Revelation 19: 11-21. He will punish the wicked and set up His kingdom, and reign in righteousness. This is not to be a long conquest through love, but a sudden display of His power in judgment. It is to be by force. Let us consider the Scriptures which speak of His reign on earth.

“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of Hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of Hosts, even upon them shall be no rain” (Zech. 14: 16, 17). This shows that force will be used to regulate the nations and their periods of worship during the one thousand years’ reign of our LORD.

In the twenty-second Psalm, which foretold the death of our LORD Jesus a thousand years before it came to pass, we read that this One, who is revealed as being in the agonies of death, His hands and feet pierced, His garments parted among those who are killing Him, was the very same One who is to be worshipped by all the inhabitants of the earth. "All the ends of the earth shall remember and turn unto the LORD: and all the kindreds of the nations shall *worship* before Thee. For the kingdom is the LORD'S: and He is the Governor among the nations. All they that be fat upon earth shall eat and *worship*: all they that go down to the dust shall bow before Him: and none can keep alive his own soul. A seed shall serve Him; it shall be accounted to the LORD for a generation. They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this" (Ps. 22: 27-31). "All the earth shall *worship* Thee, and shall sing unto Thee; *they shall sing unto Thy name*" (Ps. 86: 9).

Those shall indeed be glorious times of singing and worship when, not only the tribes of Israel, but from all the earth, great throngs of worshippers shall go singing on their way to worship in Jerusalem, the city of the Great King. This joy is predicted in many psalms and prophecies: "O sing unto the LORD a new song: sing unto the LORD, all the earth. . . . O *worship* the LORD in the beauty of holiness: fear before Him, all the earth" (Ps. 96: 1, 9). Israel shall then be in their own land and they shall be "*the head of the nations*."

While the above passages speak of the one thousand years' reign of our LORD Jesus on this earth, we know too that this worship shall go on in the new heavens and the new earth, without end. "For as the new heavens and the new earth, which I will make,

shall remain before Me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the LORD" (Isa. 66: 22, 23).

Let us consider briefly how Satan is trying to hinder all this worship of man that is to come to God through our LORD Jesus Christ. It seems to us that the enemy of our souls tries constantly to create a misunderstanding of worship. There are very few books written on this subject. We have never heard a sermon on the subject from a Scriptural standpoint during fifty years. Sometimes the subject is mentioned briefly, but usually to consider the order of church services. We hear a great deal about "Divine worship," but it usually means attending church-services. We do not say that the subject is entirely neglected, but that it is not given the prominent place it should have in our lives.

We can see too how Satan tried to hinder worship in Israel's history. We have seen that the very first thing that Moses told Pharaoh was that he must let Israel go three days' journey into the wilderness in order that they might hold a feast unto the LORD. To hold a feast would be an act of worship, for the feasts spoke of the LORD Jesus and His work. At that time Satan tried with all his Satanic might to hinder the people of God from being separated in order that they might worship. Satan tried to use Pharaoh as a tool to hinder God's purposes, but all his efforts only proved that God can make the wrath of man to praise Him. The greater the obstacles that are put in the way of God's plans, the more He is magnified when He overcomes them all.

Satan's opposition to God's choice of the temple site is an instance of how he tries to hinder God's plans

to bring men to worship Him. To understand this we must go back to Abraham's home when Melchizedek was King of Salem, when God began to make it known that He had plans in mind for that spot of ground upon which the temple was afterwards built. It was no doubt well-known in heaven among the angels of God that God had planned concerning Jerusalem and the temple mount long before it was revealed to men. It seems remarkable that this "stronghold of Zion" was not taken by God's people until David's time! Perhaps Satan thought he was doing a great thing in keeping the temple site from Israel until that time, but God had it all in His plans that David should be the one who would prepare for the temple, and that Solomon should build it. The details of this story are interesting and instructive. The people whom Satan used to keep this stronghold were the Jebusites. It is interesting to note that this word "Jebusites" comes from a Hebrew root which means "to feed," and from this comes the meaning "to feed to the full," and so "to tread down." (As when an animal feeds to the full and then treads the rest under foot). Then what is trodden down is despised. A word from this root is used in Proverbs 27:7, where it is rendered "loatheth," "*The full soul loatheth an honeycomb,*" or, as the margin reads, "treadeth under foot an honeycomb." The word is found again in Isaiah 63:18, "Our adversaries have *trodden down* Thy sanctuary." These Jebusites, or treaders down (as though loathing), were in possession of this place where God was to put His Name, and the place which was to be the *center of worship*. This all pictures how Satan tries to hinder God in making men temples of God, just as he tried to hinder God's plans to make Jerusalem the center of *worship*, and prevent the building of the temple there. Satan may know

just who are going to become Christians as soon as they are born. The angels of God seem to know. It seems to be an open secret in heaven. Speaking of the "heirs of salvation," God said that the angels are all ministering spirits "sent forth to minister for them who *shall be* heirs of salvation" (Heb. 1:14). Note those words, "shall be heirs." We *are* heirs the moment we believe and are born of God. We are "joint-heirs with Christ." If these angels are sent forth to those who *shall be* heirs, then they must be sent as soon as a *future* heir is born into the world. Then we can understand the joy it must bring to the angel when that soul receives the LORD Jesus as Saviour and LORD. The LORD has told us that there is "joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). Satan seems to have known that God purposed to build the temple in the place that God had chosen. When the Jebusites saw that David was coming against them to take this stronghold they said a very strange thing. They spake unto David saying, "*Except thou take away the blind and the lame, thou shalt not come in hither:*" thinking, David cannot come in hither" (2 Sam. 5:6). What did this mean? These lame and blind did not prove to be such a hindrance as the Jebusites had suggested, for David's men smote them and took the stronghold of Zion. "The same is the city of David" (2 Sam. 5:7). But let us see if we can understand what all this may signify from a typical standpoint. Some have said that perhaps the Jebusites put these lame and blind out in front to mock David, as if to say, "Even blind and lame men will be able to protect our stronghold." Whatever their reason may have been there seems to us to be a typical significance to their words when we consider them in the light of other scriptures. Some have thought that because

God's throne is said to be established by mercy and justice (Ps. 89:14; Isa. 16:5, etc.), that Satan thought that God's throne would fall when sin came into the world, as he could not understand how God could be merciful to a sinner and at the same time be just and judge him for his sins. If this is true, then this taunting word of the Jebusites would seem to be like saying, "You must take care of these blind, who have been blinded by sin, and these lame, or crippled by sin," "thinking David cannot come in," or thinking that God cannot judge righteously and at the same time show mercy. But God had a way, through the cross, whereby the sinner could be righteously shown mercy, because He bore all the righteous judgment for them.

There is another scripture that must be considered in connection with these "blind and lame," which seems to bear out this thought. In the twenty-first chapter of Matthew we read of the triumphant entry of our LORD into Jerusalem. This is no doubt a picture of His coming again, when He shall come to rule and reign in Jerusalem. He purged the temple then, but when He comes again He shall more thoroughly purge the temple. The prophet Malachi spoke of this second coming when he said, "And the LORD, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the LORD of Hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap" (Mal. 3: 1). When our LORD Jesus reached Jerusalem at His "triumphant entry," He cleansed the temple. "And He said unto them, It is written, My house shall be called a house of prayer." He quoted from Isaiah 56:7. This passage refers to a *future time when all nations shall*

worship at Jerusalem, for it reads: "Mine house shall be called an house of prayer for all people," and then the next words are, "The LORD God which gathereth the outcasts of Israel saith, Yet will I gather others unto Him . . . His watchmen are blind." If this speaks of our LORD coming in glory, then let us notice the very next words in the account of Matthew after He told them that His house would be called a house of prayer. "My house shall be called the house of prayer: but ye have made it a den of thieves. *And the blind and the lame came unto Him in the temple; and He healed them*" (Matt. 21:13, 14). When David took the stronghold, he pictured the same future triumph of our LORD at His second coming. The blind and lame were mentioned in both places. This all points to the fact that Satan tries to hinder God from taking possession of either the people or the place God has marked out beforehand for His temple. The enemy of souls seems to believe that if he can blind men who are marked out to be indwelt by God, that he will hinder the LORD from taking possession of them. There is a scripture which proves this, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, *lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them*" (2 Cor. 4:3, 4). But the LORD Jesus healed the blind and lame at the temple, and He shall heal the blind nations who are left when He comes again. The passage quoted speaks of "them which are lost," but Satan also blinds those who are to be saved later: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6), and we are told that we "were sometimes darkness, but now,

... light in the LORD" (Eph. 5:8). "*Who hath delivered us from the power of darkness*, and hath translated us into the kingdom of His dear Son" (Col. 1:13). We have been delivered, and healed. Praise His Name! We poor blind and lame sinners are now the temples of God.

Satan knows that we are temples of God, and that God is also building another great living temple, of which each believer is a living stone, being prepared now as the stones of Solomon's temple were prepared, so that when the stones were put together there was no sound of a "hammer nor any tool of iron." All the cutting had been completed in the dark quarries before the stones were joined in the completed temple. The Church, as a temple, does not take the place of the future Temple of God that is to be built in Jerusalem, Satan knows that too, and he has always tried to hinder the building and rebuilding of God's temple. But God shall be glorified in the building of the temple in Jerusalem during His future reign on earth, and all nations shall go up from year to year to worship the King, the LORD of Hosts. There are many passages of Scripture which tell us of this. We quote a few which speak of Jerusalem as the center of worship in those coming days after the LORD Jesus comes again. "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the LORD" (Isa. 66:23). "So shall ye know that I am the LORD your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. . . . For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion" (Joel 3:17-21). "And it shall come to pass, that every one that is left of all the nations which came against Jeru-

salem shall even go up from year to year to worship the KING, the LORD of Hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the KING, the LORD of Hosts, even upon them shall be no rain" (Zech. 14: 16-21).

Not until those times mentioned, during the reign of our LORD on earth, shall the inhabitants of this earth realize the importance of worship in God's sight. Then the time shall have come *when God must be worshipped.*

CHAPTER TWENTY-ONE

THE WORSHIP OF THE UNIVERSE

WE come now to the end of all God's purposes, the worship of the universe, when not only men but all created beings, and even inanimate things shall in some way glorify God through the LORD Jesus Christ. As in the temple everything spoke of His glory, so in the new heavens and the new earth every created thing shall speak forth His praise. All this great plan of God has been gradually unfolded in the Word of God from the first mention of individual worship in the history of Abraham. We have seen something of the inward blessings of the worshippers through the indwelling of the Holy Spirit. We had a faint foreshadowing of *the glory of worship* in the temple worship. Then we were brought to consider the joyous worship of a redeemed earth. We saw how the Church fulfils many of the types of the temple, the priesthood, and all those glorious pictures of man brought near that he may worship in spirit and in truth. We have had lessons in the future joys of *united worship*, first of a nation and then of all nations. Now we come to consider the final revelation of the worship of the whole universe.

If the experience of worshipping God is the most blessed for the individual, so the worship of the universe shall be for the greatest good that even God Himself can bring about in His universe.

It may be well to explain how men reason that to glorify and worship God is the most blessed occupation for any created being, and we shall do this in a

few words for the benefit of those who have never studied this subject.

Considering that God is the only perfect Being, that He is infinitely glorious and good, the greatest good that can possibly come to man is that he may know Him. As we come to know God better through His Word, and through the Holy Spirit's work within us, we realize that He gives us an inward sense of His blessedness, a realization of His glories and the beauties of His Being and attributes. Those who are privileged to know Him thus are changed more and more into His image. Now worship is just an outward expression of this inward knowledge and appreciation of Him. When the heavenly beings cry, "Holy, holy, holy, LORD God Almighty," they are filled with an inward appreciation of His holiness. It would not be acceptable to God for them to cry out an acknowledgment of His holiness if they knew nothing of it. Through outward expression of the inward blessing of the knowledge of God, we are able to become channels of these infinite blessings. We cannot hold much at a time, but we can overflow; "My cup runneth over." When we realize that worshipping God is not just going through a form of bowing down to Him, but a blessed experience of the new nature, through the help of God's Holy Spirit, we come to know something of God's greatness and infinite worth as we actually experience the Holy Spirit's leadings. What marvelous things are in store for us in glory when we shall be better able to rejoice in the more perfect knowledge of Him!

These thoughts may help us to understand something of the blessedness of the happy, worshipping throngs of the millions of redeemed in glory when we note that the theme of their song is an appreciation of the wonders of the Deity, His holiness, His grace

and His love. They have at last come to know God as He is revealed in the LORD Jesus Christ.

In the first part of the fourth chapter of Revelation John the Apostle is caught up into heaven, and enabled to behold the throne of God and the blessed conditions of the redeemed after the Church has been glorified. He is not only carried in spirit into heaven itself, but also into the future, so that he is actually made to see and hear what will happen in glory. He does not behold the glorified ones standing off in terror before the throne of God, but he sees them drawing near and drinking in the beauties of the Deity, so that they are even able to worship Him. Worship implies a near, precious relationship, not fear. These redeemed men whom John saw around the throne had become vessels through which the appreciation of the wonders of the Deity could flow as they drank from the infinite fountain, and then expressed in words of worship what God had caused them to realize inwardly. "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come. And when those beasts give glory and honor and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O LORD, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. 4: 8-11). "And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent

forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever" (Rev. 5: 6-14).

This is a great worship scene in heaven. The LORD Jesus Christ is the Lamb that was slain. He is the One who liveth for ever and ever. The throne of God is called "the throne of God and of the Lamb" (Rev. 22: 1-3). The Lamb shares equal glory in the worship of creation with God the Father. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their

hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the LAMB. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen" (Rev. 7: 9-12).

But notice that all this worship seems to be occasioned by the fact that God is about to judge the earth and punish the wicked and reward those who have put their trust in Him. In our days men often complain of God's punishment of the wicked. Some think that because God created men He cannot punish them, as if He could be held responsible for their sin! It is not generally appreciated by unsaved men that both the love and the righteousness of God were vindicated at the cross, when He took upon Himself all the punishment for sin that His own righteousness demanded. The very fact that He would not allow sin to go unpunished when He was taking the sinner's place, not only set forth His love for the sinner, but also made known that He cannot condone sin and allow the sinner who rejects Him to go unpunished. God's righteousness will be so gloriously manifested when He punishes the wicked that angels and all redeemed men shall praise Him.

A study of the Scripture language of worship from Genesis to Revelation will show that most of the songs of worship have arisen in appreciation of God's holiness in punishing the ungodly. The song of Moses in Exodus 15, the first recorded song in Scripture, is an expression of praise to God when He had slain the Egyptians in the Red Sea. This song was also typical of the final overthrow of the wicked as it is celebrated

in Revelation 15. In both cases it is seen that the long-suffering of God has been rejected. Just as God manifested His power in punishing the Egyptians only after repeated warnings and judgments, so it shall be in the end-times; there will be warnings and judgments and then the final punishment of the wicked.

In both places the song of worship is called "the song of Moses." After the Egyptians had been drowned we read that, "Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The LORD is my strength and song, and He is become my salvation." Then in the Book of Revelation after we read of the great judgments that are mentioned in chapter fourteen, where "the blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs" (This winepress is called "the winepress of the wrath of God"), then we hear the song of triumph from the redeemed because of this victory of God: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, LORD God Almighty; just and true are Thy ways, Thou King of Saints. Who shall not fear Thee, O LORD, and glorify Thy name? For Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest" (Rev. 15: 3, 4).

Then there was that beautiful prayer of worship from Hannah, the mother of Samuel. As we read it, and remember how God was pleased to answer it so graciously, we are led to believe that it was a Spirited prayer that pleased God. She must have been so controlled by God that she was able to rejoice over

the enemy, because back of all the opposition to her prayers was the enemy of God. No doubt Satan may have been anxious to hinder the birth of Samuel. In our glorified state, when our old sinful nature is gone, we shall be able to rejoice when God punishes the wicked, not that we shall be glad to see the wicked suffer, but there will be rejoicing because in their judgment the *holiness of God* will be manifested.

In Hannah's prayer, as in the singing in Revelation already mentioned, God's holiness is referred to. After Hannah's bitter experience in being mocked by her enemy, and after her prayer had been heard, she prayed again, and it was a prayer of worship and praise to God. "And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in Thy salvation . . . There is none beside Thee: neither is there any Rock like our God" (1 Sam. 2: 1, 2).

After we have been glorified we shall be able to praise Him when He judges the earth. We *shall* praise Him, for John must have heard our voices mingled with the rest. We should be able even now to acknowledge His righteousness in allowing chastisements to come upon us. We know that they are always for His glory and for our good. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12: 7). Even the heathen king Nebuchadnezzar was able to praise God for the punishment that came upon him. For seven years he had been smitten by God in judgment for his sins. He had been living like a wild beast and with the beasts, because his reason had been taken from him. His own account of it is given in the following words: "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto

heaven, and mine understanding returned unto me, and I blessed the Most High, and praised and honored Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation: . . . Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase" (Daniel 4: 34-37). Nebuchadnezzar was brought to praise God after this seven years' judgment, because through this judgment he had been brought to know the true God. He is a type of the nations in the end times when they too shall learn to praise God after the seven years' great tribulation that is soon coming on this earth.

We see then that God's holiness is very closely associated with worship throughout the Scripture. The word "sanctify" means to "set apart," and it is from the same original word rendered "holy" in the Old Testament. The first occurrence of this word is in Genesis 2, where God "sanctified" the seventh day and hallowed it. This was the day of worship until the resurrection of our LORD Jesus on the eighth day. The point we wish to make here is that God set apart a day in which to worship. Next we read that on one special occasion Moses was told that the ground where he stood was holy ground, because of God's presence (see Exodus 3). God sets apart the time and the place for worship and also the men who are to worship Him. Setting apart, or making holy. Holiness must go with worship.

God's holiness is manifested when He *judges* the unholy, this is acknowledged by all the glorified beings in heaven. They are able to appreciate His holiness. In Isaiah 6, where the prophet saw the wonder-

ful vision of the throne of God, and the seraphim veiled their faces, "And one cried to another, and said, Holy, holy, holy, is the LORD of Hosts," we see that these heavenly beings are contemplating the judgments that are pronounced in the last part of the chapter. Here again praise precedes judgment. (Sometimes praise follows judgment.) The Psalms seem to be filled with praises, that increase more and more after the destruction of Babylon is mentioned in Psalm 137. So, after Babylon, the enemy of God's people, is shown to be judged in Revelation 18, we are allowed to hear the praise and worship in the next chapter. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the LORD our God: for true and righteous are His judgments" (Rev. 19: 1, 2).

The very fact that we have known wickedness, which is the opposite of God's holiness, will make us able to appreciate the holiness of God more, perhaps, than those beings who have never known the awful results of sin. We shall be better able to worship Him for His *holiness*. Only those who have been redeemed from mankind through the *grace* of God will be able to appreciate by experience what that marvelous grace of God is. We shall worship God and praise Him for His grace, as no created being who has never known that grace can praise and worship. It will be fitting then that we should be loudest in our praises. We too have learned by experience something of the love of God in giving His Son for us while we were yet sinners. As the objects of His love and grace, the beings to whom His holiness has been manifested more than any others, we may be able to worship and praise and wonder in a way, if not to a degree, that can be enjoyed by no others.

When Satan and lost men have joined hands against God in a final fixed state in which there can be no repentance, we shall understand this, and know that there can be no neutral ground, and there can be no silent voice when God is to be praised for His judgment of sinners. Every redeemed soul shall speak His praises at that time in heartfelt appreciation of His holiness.

But there are other things for which we shall praise God. Through the long ages we shall rejoice in new revelations of our Redeemer's beauties and loveliness.

It is impossible for us to understand the details concerning our resurrection life perfectly in our present state. Our LORD said concerning the new powers that would be given the disciples after the coming of the Holy Spirit: "I have many things to say unto you, but ye cannot bear them now. Howbeit when He the Spirit of truth is come He will guide you into all truth." They were not able to know before the Holy Spirit came upon them at Pentecost just in what way they would not be able to understand. So in the same way we can just believe that there must be a great deal now that we cannot know, but it will all be clear in the glory. Our bodies will be changed and made like His resurrection body, and suited to the new environment of heavenly things. This He has told us in the passage: "There is one kind of flesh of men, another of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another" (1 Cor. 15: 39, 40). The body of the fish is suited to live in water, and the bird is made able to fly through the air. Our bodies will be suited to our new conditions. We shall be able to enjoy the fellowship of angels and spiritual

beings and also to delight in the fellowship of redeemed men on earth. Our new bodies shall endure for ever. We seem destined to be a new order of beings with bodies suited just as well to heaven as to earth. We are to have these same bodies, but they shall be changed. We shall be able no doubt to breathe the air, but we shall not need to breathe in order to sustain life. Our lives will be sustained constantly by the LORD Jesus who is our life. Our LORD was able to "breathe on" His disciples after His resurrection and to eat food, so we believe that we shall be able to do those things, but that we shall not need to sustain our lives in that way. "We shall be like Him." Breathing seems to us to be a figure of our constant fellowship and communion with Him, and living upon Him. Perhaps it may be that just as we now draw in our breath constantly in order to live, so then we shall be constantly drawing into our very beings an ever-fresh appreciation of Him and His glorious Being. Then as we exhale our breath now, so we shall then express our praise and worship in glad songs to Him. What if every breath is a drawing from Him and the breathing out of praise and worship! What glorious things this might portend! There may be constant drinking at the eternal fountain, continual delight in Him, followed constantly by an eternal outpouring of praise and worship! What communion and fellowship we shall have with our LORD and the glorified saints! What precious insight into His attributes! When the inspired writer of the Book of Acts looked around on the condition of the early Church and saw how "the multitude of them that believed were of one heart and of one soul," he said, "And with great power gave the apostles witness of the resurrection of the LORD Jesus: and great grace was upon them all" (Acts 4:32, 33). When we look around

upon the great army of redeemed sinners in glory in that new union and fellowship shall we not exclaim about the “*great grace*” that is upon them all? In other words, we shall have a greater knowledge and appreciation of grace. So we can believe that we shall delight in all His glories.

In all this wonderful communion with God there is to be a new ability to hold fellowship with each other. Fellowship about Him! “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ” (1 John 1:3). The Greek word for “fellowship” here is *koinonia*. This is the same word that is rendered “communion” in 1 Cor. 10:16; 2 Cor. 6:14; 13:16. We find it also in the passages, “If any *fellowship* of the Spirit” (Phil. 2:1), and “God is faithful, by whom ye were called unto the *fellowship* of His Son Jesus Christ our LORD” (1 Cor. 1:9). “And to make all men see what is the *fellowship* of the mystery, which from the beginning of the world hath been hid in God” (Eph. 3:9). The root-meaning of this word comes from the thought of something being exchanged or held in common, like the *coin* of the realm. The word is sometimes used to speak of things that are common, and of distributing and exchanging. “The word is used of the intimate bond of fellowship which unites Christians with God and Christ (1 John 1:3-6), which fellowship, according to John’s teaching, consists in the fact that Christians are partakers in common of the same mind as God and Christ, and of the blessings arising therefrom” (*Thayer’s “Greek Lexicon”*). The Hebrew word that is rendered “fellowship” gives another thought, the word is “*chabar*,” and means to “join together.” It is sometimes used in a bad sense of men joining together for any evil

purpose. The first occurrence is in Genesis 14: 3, "All these were *joined together*." It is the word used in Psalm 122: 3 for "compact," "Jerusalem is builded as a city that is *compact* together." It is rendered "fellows" in Psalm 45: 7, "Therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy *fellows*." It is rendered "companions" in Psalm 119: 63, and in the Song of Solomon 1: 7. There is another Hebrew word "*dabar*," which is translated "communion" more than any other word, and which means "to speak," or "communicate through words." The first occurrence in the Hebrew Bible is in Genesis 18: 33, "And the LORD went His way as soon as He had left *communing* with Abraham." There are many other places where this word is used of men talking with men or with God. (See Exod. 25: 22; 1 Sam. 9: 25).

From a study of the many passages in Scripture that speak of communion and fellowship one can see that there is much to learn about the holy secrets of fellowship both here and in glory. Through *words* we are enabled to place our thoughts into the minds of our brethren in Christ. Then we are *bound* together by a mysterious binding power of God's Holy Spirit. Fellowship supposes concord or agreement. How careful we should be to guard this privilege against misunderstandings or selfish actions that bring about strained relations between those whom God has bound together with such a bond! Our fellowship is now with the Father and with His Son. There is "the communion of the Holy Ghost" (2 Cor. 13: 14) which is ever our privilege now, but who could explain communion with God and all that it shall mean in glory? We have had some foretastes of it. We believe that these words we have mentioned with their root-meanings of binding together, of having things in com-

mon, of exchanging, through language or other means, very likely will all have new and greater meanings then. We are bound to our LORD in a near and precious union, and we have considered some of the things that may be included in this exchanging, and having things in common in that we shall be able to take in more and more of Him and give out ever more of our praise and worship. Shall we call this "*breathing*" in heaven?

There will be singing and music in heaven. We read of the "new song" and of "harpers harping with their harps." "There is potency in harmony; there is a magic power in melody, which either melts the soul to piety, or lifts it up to joy unspeakable. I do not know how it may be with some minds; they possibly may resist the influence of singing; but I cannot. When the saints of God, in full chorus, 'chant the solemn lay,' and when I hear sweet syllables fall from their lips, keeping measure and time, then I feel elated; and, forgetting for a time everything terrestrial, I soar aloft towards heaven. If such be the sweetness of the music of the saints below, where there is much of discord and sin to mar the harmony, how sweet must it be to sing above, with cherubim and seraphim. Oh, what songs must those be which are trilled from the lips of pure immortals, untainted by sin, unmixed with a groan, or worldly care. Happy songsters! When shall I join your chorus? There is one of your hymns that runs—'Hark! how they sing before the throne!' I have imagined that I could hear the full burst of the swell of the chorus, when it pealed from heaven like mighty thunders, and the sound of many waters, and have almost heard those full-toned strains, when the harpers harped with their harps before the throne of God; alas, it was but imagination. We cannot hear it now; these

ears are not fitted for such music; these souls could not be contained in the body, if we were once to hear some stray note from the harps of the redeemed. We must wait till we get up yonder. Then, purified, like silver seven times, from the defilement of earth, washed in our Saviour's blood, sanctified by the purifying influence of the Holy Spirit—

“We shall, unblemished and complete,
Appear before our Father's throne,
With joys divinely great.

Then loudest of the crowd we'll sing,
Whilst heaven's resounding mansions ring,
With shouts of sovereign grace.”

(Quoted from C. H. Spurgeon.)

“O come, let us sing unto the LORD: let us make a joyful noise to the Rock of our Salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the LORD is a great God, and a great KING above all gods. In His hand are the deep places of the earth: the strength of the hills is His also. The sea is His, and He made it: and His hands formed the dry land. *O come, let us worship and bow down: let us kneel before the LORD our Maker*” (Psalm 95: 1-6).

Beloved, this is our invitation to worship. It is an invitation from the LORD Himself. It is for us now, and by and by.

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